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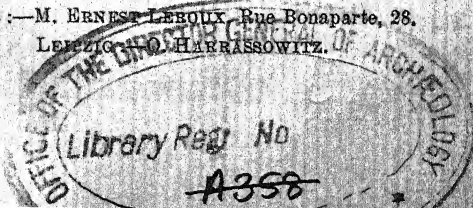


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Notes of a Journey Overland from Szemao to Rangoon.

By Fred. W. Carey.

After spending seven years in Yunnan, I obtained permission to proceed home from Szemao through the Shan States and Burma, making Rangoon my port of departure. To those who, either from choice or necessity, may follow my footsteps, this brief record of my trip through a little known corner of Indo-China may prove useful, if not actually entertaining.

On the morning of the 12th January 1902 I left Szemao on my homeward journey. My long residence there had enabled me to make numerous friends, and as my chair passed along the streets for the last time it was greeted by those fusilades of crackers with which the Chinese love to "speed the parting guest." The effect on me was somewhat depressing, for my experience of Szemao had been a pleasant one: I was glad when we at length emerged from the streets, and struck the open road across the rice fields. The Szemao T'ing, Mr. Hsü Chih-tsai, was awaiting me at the Pei Chih-ssu temple, where he had thoughtfully prepared a substantial

luncheon, after partaking of which, and saying good-bye to the friends he had invited to meet me, I jumped on my pony, and made haste to overtake my caravan.

I had engaged my caravan through the Mollah, or priest, of the Mahommedan temple at Szemao. Mahommedan, or more correctly Mussulman, muleteers are much to be preferred when one is travelling through malarial districts. Either their different diet, or their manner of living altogether, render them more physically fit than the average Yunnanese to withstand the attacks of that insidious fever common to the low-lying plains near the Mekong and Salween rivers. It is probably for this reason that most of the caravans trading between Yunnan and Burma are conducted by Mussulmans. My caravan was composed altogether of twenty-seven animals, mostly small mules. Half this number sufficed for my belongings, the remainder carrying a mixed cargo of ironware, dried turnips, and salt, for sale along the road. The weight carried by each animal when we started was about 145 lbs gross, *i.e.* including the pack-saddle and trappings; and the distance traversed each day was about 60 *li*, or 20 English miles. The animals were in charge of six men, all apparently related to each other, who looked after them in every way—walking behind and urging them by various means (but not soft words) along the road, saddling, unsaddling, and feeding them at regular intervals. That gift of abuse which is the characteristic of the mule-driver all the world over is possessed in full by the “mafus” of Yunnan: and it was really wonderful how a ribald reference to his female relatives of a past generation would hasten the pace of the leading mule, or make a laggard pony suddenly abandon his attempts to snatch a mouthful of grass from the roadside. Except for this disregard for their finer

feelings, caravan animals are as a rule fairly well treated in Yunnan. They are wonderfully sagacious, answering readily to their master's call, or to the sound of a brass gong, of which no caravan has less than a pair.

I must not omit to mention that I had my own pony —[the chair I sent back from Pei Chih-ssu]—and a coolie to look after it and carry my camera. Another servant also came with me as cook, and on leaving Szemao I was accompanied by five soldiers.

Shortly after quitting Pei Chih-ssu we caught a last glimpse of Szemao, then, descending 700 feet, traversed the rice-plain of Man Hsi-pa, and camped for the night on some marshy ground near a small lake. There I pitched my tent for the first time. West of Szemao there are no inns, and a tent of some kind is therefore indispensable: for it is not always convenient, even if it were possible, to arrange the day's journey so as to arrive in the evening at a village, the villages along the way being often more than 60 *li* apart, and sometimes quite off the road. The muleteers, on arrival at the camping ground, generally collect branches and make a rude shelter, roofed with grass, sufficient to protect them from the heavy night dew or the rain. My tent was often very wet in the morning, and a heavier load in consequence for the mule whose lot it was to carry it. There was no remedy for this; but at our noon-day halt we dried it whenever possible by spreading it in the sun.

Next morning I sent back three out of the five soldiers forming my escort. There is inconvenience in having too many followers when travelling. Apart from the difficulty of carrying supplies, one has often to take shelter on rainy days in small villages, where accommodation and food are both extremely limited.

On our way from Man Hsi-pa to Puteng we passed through a pretty, well-wooded country. Puteng, called by the Shans Meng Hing, is one of the Sip Song Panna, or Twelve States. In my account of a former journey through this place I mentioned the feud that existed between the Kenghung Sawbwa and the T'ussu of Puteng. It ended in the extermination of the latter's family. One poor little girl is the only survivor, and she is obliged to live under the close protection of the Chinese officials at Pu-Erh-fu, who, since my departure, have taken over control of the Puteng State. In civilized countries a present day parallel to this vendetta, with its somewhat pathetic ending, may be found in the terrible feuds that so often occur between families in the mountainous districts of Kentucky.

We did not reach Puteng until quite late in the evening, and, as the weather had changed for the worse, I was glad to seek the shelter of my tent. Just as night was falling we were joined by a party of three Mussulman traders, who asked permission to travel with us to Burma. They had heard of my departure from Szemao the day before, and had made double stages to catch us up. Owing to the number of cattle-thieves that roam about the Chinese Shan States, small parties will never travel unless they can join some caravan; and these merchants were glad to have the protection afforded by our numbers and escort, whilst I was equally pleased at the prospect thus opened to me of having the monotony of a long journey relieved by conversation with men of a more intelligent stamp than my muleteers. Mr. Ho, the eldest of the new arrivals, had been trading in the British Shan States, Burma, and Siam for the past seventeen years, and knew a great deal about life in those countries.

From the Puteng plain, which lies low, we climbed up next day, in heavy rain and by slippery roads, to a height of 4,800 feet. Our way led along the sides of wooded hills, teeming with such small game as jungle fowl—the progeners of our “bantam”—peacocks, partridges, and the rarer silver pheasant. Out of one thicket, half covered with bracken, jumped a barking deer, the “chi-tsz” of Yunnan, a little animal which makes a terrific noise for its size, usually at night. With what envy must the huge water-buffalo, with its ridiculously feeble cry, hear the powerful call of this sleep-disturbing little beast!!

All caravans stop about 11 o'clock for the mid-day meal and to give the animals a rest. Amongst the hills it is often difficult to find water, and, such was the irony of circumstances, that although it was raining unpleasantly hard there was no drinking pool that morning for the animals, and they had to be served in turn with a bucket from a small spring.

From noon until three o'clock on the following day we rested at the small village of Ta T'u-k'ang, where we dried our belongings. Then going on we mounted by slippery roads to 5,200 feet before descending again through dense woods to a narrow valley (altitude 3,750 feet only) where we camped for the night. This lonely spot, known as Pan Kuo-ching, is reputed to be the haunt of many tigers. I was informed that only a short time previously eight pack-animals had been carried off in one night by these beasts, near the very spot where we were camping. At first I thought this was a cheerful little fairy-tale, related with a view to disturbing my appetite; but, later on, as the men were preparing their supper we heard the cry of one tiger quite distinctly. We immediately called in our animals, fired off a gun or two,

and, having replenished our watch-fires, were not further disturbed. Trader Ho informed me that the odour of *frying pork-fat* attracted tigers to a camp more than anything else; but his religious antipathy to the delicacy in question may have prompted this remark. The Chinese can do nothing without pork-fat, even when travelling, whereas the Mahomedans always carry with them a plentiful supply of dried beef.

All the roads to the south of Szemao are merely tracks, open during the dry period, but completely effaced by the heavy rains of each succeeding monsoon season, when all travelling ceases. During the winter the night dews are very heavy, and in the early morning it is necessary to don a rain-coat if one wishes to keep dry. Otherwise contact with the long jungle grass that overhangs the path is unpleasant, each bending blade jealously reserving its quota of water to trickle down the neck of the first unwary traveller that passes. To escape the shower of dew which thus greeted us, I soon learnt that it was best to wait until the rest of my caravan had gone on ahead. Later in the year, when the grass has dried up and turned golden, passing caravans set fire to it, and incidentally to the forest in many places, large areas being thus carelessly destroyed.

The whole of next day we traversed a thick jungle, the home of many kinds of wild animals—elephants, tigers, pigs, bears, and their less formidable associates, besides feathered game in great variety. Wild buffalo (*i.e.* Indian bison) are also found in these forests, which extend from the Salween to the Red River.

After what seemed rather a long march, we at last got away from the forest and reached the pretty plain of Hsiao Meng-yang, where we rested a whole day. Owing to the

height of the surrounding hills, and their wooded character, the morning mist hangs heavily on these low-lying plains, and the sun's rays are apparently unable to penetrate it until quite late in the forenoon of each day.

We were now fairly in the Shan country, and, judging at least by outward appearances, far beyond the sphere of Chinese influence. The Shans are a mild, good-humoured race, always cheerful, but very indolent and ignorant. The women are pretty and energetic enough, doing practically all the work. The men loaf around all day, only bestirring themselves to drive their cattle out to graze in the morning and fetch them in at night. In the interval they do little but smoke. Like the American tramp, they cultivate laziness to such an extent that it becomes a fine art. The women, besides performing all the household drudgery, work in the fields. There can be no doubt that the custom of binding the feet saves the Chinese woman from this kind of degrading toil, for the women of every other Eastern race are accustomed to slave in the fields, whilst their husbands enjoy a *dolce far niente* existence at home. The Chinese Shan children are noticeably pretty, particularly the little girls, who are far more charming and friendly than their Chinese sisters.

The Shans of the Chinese Shan States in general are known as Lü, those of Kengtung as Kun. The distinction is merely a tribal one, all the Shans bearing the race-name "Tai." The "Tai" are as a rule fairer, taller and more muscular than either the Burmese or Siamese. Their eyes have not the almond shape of their Mongolian neighbours: the nose is flat, and the mouth rather large, displaying, when open, teeth discolored by constant betel chewing, a habit common throughout the Shan States. Most of the men are tattooed from the waist to the knee, and those of higher rank

to the ankle. Many of the patterns tattooed represent charms against death by drowning. The custom of thus tattooing the body is said to have originated many years ago in the following way.

At that time the Shans of both sexes not only wore their hair long (as indeed they do now) but dressed in very similar fashion. The King of Burma, their ruler, meeting them at his Court, was himself so often confused that he forthwith decreed that in future all the Shan men were to have their bodies tattooed, and the garments arranged in such fashion that there could be no mistaking the sex of the individual.

Amongst the men the dress is now usually nothing more than a pair of trousers and a jacket, the latter wadded with cotton in the cold weather. All the men in the British Shan States wear as headgear the big, limp, woven grass hat made by the Chinese of Tali-fu and imported by the caravans that pass annually on their way to Siam or Mandalay. This hat is not so generally worn in the Chinese Shan States.

The Shan women are as a rule fair-skinned and good-looking, particularly the Lü. They wear skirts, fastened with a half-hitch at the waist, but not open in front as it is with the Burmese girl. In many places the women consider no other garment necessary, and expose the bust to the waist; but in the Chinese Shan States, probably in deference to Chinese prudery, they wear a pretty jacket with tight sleeves.

The Shans are Buddhists, but not such strict ones as the Burmese. They are great believers in talismans, anything curious serving as an antidote to some calamity or other.

There is plenty of magnificent timber in the Chinese Shan States, and it is a pity that, owing to impossibility of communication with the coast, no use can be made of it commercially.

Leaving the Meng Yang plain we crossed the range of hills which shut in the Mekong, and after half-a-day's march reached the left bank of that fine river at Kenghung. The width there is about 200 yards from bank to bank, and the river though swift is free from the rapids that farther down render it useless as a means of communication or transport. We crossed by means of a rude raft, two dug-outs lashed together with a bamboo staging on top. Near the shore there were a number of Shan ladies bathing and filling up their water pots. They did not seem at all embarrassed by my presence, and I therefore had no scruples in taking a few snapshots of them.

The altitude of the Mekong at Kenghung is 2,100 feet above the sea, while the mountains on either side rise up to between 5,000 and 6,000 feet. Malaria is very prevalent in the valley of the Mekong, as in all the lower levels of the Shan States. The Yunnanese, brought up generation after generation in the uplands of Yunnan, are peculiarly susceptible to sickness when they go south of Szemao, and once attacked by fever they succumb very quickly. The Shans seem to suffer less; but they are wise, too, in building their houses above the ground on wooden piles.

We did not get across the river until late in the afternoon, and were consequently obliged to remain the night at the first village in the Kenghung plain, Khat Lang-kai. Here I replenished our supplies of rice and eggs, and purchased some pullets. It is sometimes difficult to obtain provisions in Shan villages on other than market days.

Next morning (19th January) it was very foggy. The leading muleteer took the wrong turning, and did not discover his error until we were quite close to the town of Kenghung itself, where the Sawbwa lives. This man is nominally the head of the Twelve States. He is a most incapable ruler,

entirely under the evil influence of two of his ministers, and by their advice constantly giving trouble to both the Chinese and British on either side of the frontier. In consequence of our mistake we camped that night again in the plain, which is about 90 *li* long by 30 broad. It is well watered by several streams which there join the Mekong; but during the day the heat is unbearable, and I could understand the inability of the Yunnanese to live there.

From the end of the plain our road led up through bamboo groves and light forest to a height of 5,150 feet. The steep hills on either side the route are peopled by Akk'as, a curious tribe, belonging to the Woni division of the Lolo race. They are extremely simple and timid, and when we met them on the road would hang together like a flock of sheep. It is hard to guess from what place this tribe originally came, but about the time of the Mussulman rebellion large numbers of them migrated from Talang, in South Yunnan, and came to live in the Shan States, where in places they are merely the drudges of their Shan neighbours.

In the British Shan States the Akk'as are known as Kaws. There is an extraordinary variety of them, as they are divided into clans, and again into families. The women of each family have adopted a different head-dress, and by this distinctive mark one may know them apart. These hats form the most important part of a costume which is extremely picturesque but entirely inadequate, consisting as it does only of a short skirt, an open jacket, and the inevitable Woni gaiters. The Chinese distinguish the different tribes of Akk'as by such names as Pointed Hats, Level Heads (not alluding I imagine to their mental capacity) and Short Heads. They know nothing of ethnology, and take no interest in any further classification

of these inferior races. One need not be surprised at their indifference; for, to make an "odorous comparison," scarcely an Englishman of to-day has any notion of the tartans proper to the various Scottish clans!

The Akk'as are a hard-working race. They clear the hill-sides, and cultivate cotton, opium and a little tobacco besides hill rice and maize. The men are bigger than most of their neighbours, and swarthier, though much of the darkness of their complexion is due to a dislike to the use of water. They are very stolid, though not wanting in intelligence, and little can be learned from them of their origin and customs. Some of their ceremonies are beautifully simple. A young Akk'a wishing to marry does not consult the girl of his choice, but (cunning fellow!) offers a pig, a fowl and four eggs to her mother. After this, should the girl refuse to marry him, her people must console his disappointed parents by a small gift of money. When the actual wedding takes place, the bride crosses her wrist, holding an egg in each hand. The bridegroom takes one, and she the other: they eat the eggs, and the ceremony is complete.

The Akk'as have no written language. Their religion consists principally of sacrifices to the Nats, *i.e.* good and malevolent spirits; but many villages now possess a temple, and Buddhism, as preached by the Shan priests, is taking the place of their more primitive beliefs. In some of the Akk'a villages I also found unmistakeable evidences of Phallic worship.

Theft amongst the Akk'as is at first punished with a fine: repeated theft renders the culprit liable to be buried alive—a punishment calculated to convert the most hardened kleptomaniac!

Like the Cantonese and the Annamese, the Akk'as are dog-eaters. But there is this difference: the Annamese will only eat black dogs which have a black palate; the Cantonese will eat any kind of Chow dog with a black palate; the Akk'a will eat any kind of dog they can lay their hands on,—and when I stayed in their villages I had always to see that my own canine followers were not appropriated for the Akk'a pot.

Allied to the Akk'a, and speaking the same language, are the Nahê, a tribe living on the outskirts of Pu Erh and Szemao. These people lead a wretched existence, acting as hewers of wood and drawers of water to the Chinese. Every day they go out, young and old, to the neighbouring hills in search of firewood, which they bring into town towards evening. They sell as much as they can carry for seventy-five cash. They never grow rich!

The second day after leaving Kenghung we crossed a range of hills at a height of 5,300 feet, and then, descending a thousand feet, camped in the MengHun plain. The evening before we had passed the night amongst the hills, in a lonely spot far from any human habitation, and had been nearly frozen by the cold. The plain of Meng Hun is a large, well watered one, inhabited entirely by Shans. It was fully 20 *li* broad where we crossed it, and about the same length. There were quite a number of cattle in the plain, and at least a dozen villages dotted around. A good deal of tea is grown in the district, and is purchased by passing caravans for the Szemao market. The Shans of Meng Hun are inclined to be impudent and nasty to the traveller, probably because they inhabit a sort of "No Man's land," away from the actual jurisdiction of either the Chinese or British officials. One can only get courtesy there by paying for it; provisions are comparatively a lot cheaper,

my two soldiers getting two nice pullets in exchange for a couple of empty bottles that I had given them.

The first sound that breaks the stillness of the morning, when one is camped near Shan villages, is the regular thump, thump, thump of the wooden foot pestles, used for husking the day's supply of rice. This is the Shan maiden's first task, and from that time in the early dawn until the close of day she has hardly a minute's respite from work of some kind. Industry and beauty combined are sufficiently rare to merit admiration when met with!

We crossed the Meng Hun plain in a south-westerly direction, and bore to the right of a pagoda—the first we had met that was built in Burmese style—its gilded spires glittering in the sun. Coming to the end of the plain, we had another climb up to 5,700 feet before reaching the summit of the range, after which we descended gradually, and camped for the night in the woods by the side of a small stream. The whole of next day our way led through thickly wooded country. The atmosphere of the forests had that damp, chilly feeling, as though the sun were not sufficiently powerful to penetrate to their depths. High up on the branches of the larger trees I noticed different varieties of orchids—some of them worth, perhaps, a small fortune at home. There are men who come out from Europe every year, and spend the whole of the dry season searching for new kinds of orchids in the forests of Burma, but they never get so far as the Yunnan frontier.

We stopped for luncheon in the Meng Pan plain. Half of the adults who came from the little village near to stare at us were afflicted with goitre, whilst one or two poor idiots were wandering about. Goitre is very common in the hilly districts of Yunnan. The inhabitants of the villages suffering most from it attribute it to the water; but they

seldom move from the spot, nevertheless, and would laugh at the idea of there being any connection between goitre and cretinism. I suppose there can be no doubt that it is really due to some mineral in the water that they drink. I have often noticed intermediate villages where the disease was unknown, and found on enquiry that the inhabitants obtained their water from a different source.

On the twelfth day out from Szemao we camped in a small plain (altitude 2,600 feet) not far from the British frontier. The road thereabouts was in many places simply a succession of quagmires, into which my pony often sank up to his girths. Communication between Kengtung and Szemao would be vastly improved were a little attention but paid to the roads. The making of new, or repairing of old, roads under Chinese or Shan supervision, however, would mean heavy taxes on the inhabitants and passing traders, and of the two evils I imagine the people prefer bad roads.

We reached the frontier village of Talo on the 24th January, and there forded the Namlam river. The water was pretty deep, and we did not escape a wetting. Crossing the plain, and following the course of the Namma, a tributary of the Namlam, we at length came upon two old, tottering, wooden posts, which marked, in the absence of fitter monuments, the junction of two great Empires. The frontier just here is by no means a perfect one. The Chinese claim to the whole of the Talo plain was allowed by the British Commissioners, after a five weeks' wrangle. Instead of taking the natural boundary—the Namlam River—a rough curve was made, and the frontier marked by a few posts.

Just beyond the frontier I was received in style by a small military official (Shan) with an escort, sent to

meet me from Kengtung. We rested a short while, then continuing, crossed and re-crossed the Namma stream several times, our way leading through the Meng La valley. I saw several "Noria" or waterwheels at work. With the power thus obtained, the Shans were crushing juice from the sugar cane, and boiling it down into sugar on the spot. This is one of the principal industries of the district. The sugar obtained is of very coarse quality but eatable. The pack-animals are particularly fond of it, and the muleteers generally carry a small supply for them.

At the Shan village of Man Hok that evening we met with a cordial reception—rice, eggs, straw and firewood being brought in quantities for our use. I noticed at Man Hok that all the water came from a spring above the village, and was ingeniously conducted by bamboo pipes through the streets—if such a name can be applied to the spaces between the houses.

It rained during the night, and next day we experienced considerable discomfort in consequence. Travelling with a caravan in rainy weather is unpleasant work, especially when one has to climb up to the summit of the ranges separating every little plain. About mid-day we passed an isolated Wa village, situated on the hill-side to our right. The inhabitants were "Chia Kawa," as the Yunnan people call them, meaning a partly civilised variety of the Wa tribe, or those Wa who have lost some of their savage characteristics by contact with the milder natured Shans.

The Was are, if possible, a dirtier people than the Akk'as, though judging by their general appearance I think it possible one might discover good looks in the men, and beauty in the women, could one but remove that facial mask of stratified mud. The Was are believed by some authorities to

be of Tibetan origin, and are chiefly noted for their head-hunting proclivities. In these days of high civilisation, when there are few corners of the earth that have not been penetrated by the missionary, it is difficult to credit the existence of races who still indulge in such savage practices. The Was believe they are descended from two ogres, who devoured men, and enjoined on their children the necessity of always having a human skull in their settlements. Without one they could not hope to have good crops, peace or prosperity. This command the Was have always piously obeyed. When therefore a new village is formed, or a sacrifice of a special kind is needed, the young Was go out in bands head-hunting,—which means that they waylay any strangers they may happen to meet, and deprive them of their heads. The hunting season opens in March and lasts through April—until, in fact, sufficient heads to ensure a good harvest have been obtained. Small parties of pedlars, or a fever-stricken straggler from some Chinese caravan, are considered fair game. The neighbouring Shan villages are never attacked, and that is probably the reason why these savages are still allowed to continue their barbarous practice. Also, it must in all fairness be noted, heads are not sought after out of mere wantonness or lust of killing, but merely on what may be termed mistaken agricultural theories !!!

The Chinese assert that the Was are cannibals, but it seems certain they are not habitually so, and a closer acquaintance with them obliges us to abandon belief in the graphic story of the good wife putting the kettle on to boil when the men of the village go head-hunting. Famine and terrible necessity may have driven them adventitiously, as with more civilised races, to anthropophagy, but it can only be ignorance or malice which prompts the Shans to say that the Was eat their parents. When they become old and

feeble, so the story runs, the children tenderly and lovingly help them to climb into the branches of a tree. Then they shake the boughs until the old people fall down. "Come," they say, "the fruit is ripe: let us eat it," and immediately proceed to do so. This same story is told of some of the tribes of Borneo, who find no grave so honourable for their old people as their own insides. In the case of the Was this is all fiction; but as to the head-hunting there is, unfortunately, no manner of doubt.

On the 26th January we crossed the Namloi River, or Hsiao Hei-chiang, and, passing another high range (5,400 feet), arrived that evening in the Kengtung plain. During the day we saw some Pumeng villages, the inhabitants being under Shan influence and employing Shan "poongyis," or priests, in their small temples. Cotton was growing on the hill-sides in places, and a number of fields contained remains of the opium crop in the shape of poppy stalks. The poppy thrives best on steep ground, and for this reason no doubt opium is the chief crop in all the wilder parts of the Shan States. Two-thirds of the entire cultivation in the Wa and Pumeng hill-communities consists of poppy fields, *i.e.* for every twenty acres of Indian corn, hill rice, or beans, the natives grow sixty acres of poppy. The average return is about four to five catties to the acre. With the opium thus obtained these hill people pay for the necessities of their existence—salt, powder, rice and tobacco, though this latter is also grown in places up in the hills. The Akk'a as a rule only cultivate sufficient opium for their own consumption. The Wa and Lohi tribes use a pipe similar to the Chinese "yen-ch'iang," and smoke reclining; amongst some of the other hill people the opium is mixed with dried plantain leaves, chopped up, and smoked in ordinary clay and metal pipes. I have no doubt that the present Chinese opium

pipe is merely an improved form of the one used by the hill tribes of Yunnan, where the habit of *smoking* the drug probably originated.

Almost all the opium produced in the Chinese and British Shan States eventually finds its way into Yunnan. It is collected by the Cantonese and Hunanese pedlars, who, tapping their little snake-skin drums, travel about from market to market with their baskets of foreign ribbons and sundries.

On the morning of the 27th January, 16 days out from Szemao, we reached Kengtung. Captain Drage, the Political Officer, met me about two miles from the town, and invited me to be his guest during my stay there. Further on we were received with great politeness by six of the Sawbwa's ministers.

The distance from Szemao to Kengtung is, roughly speaking, about 840 *li*, or 280 English miles, by road—probably not much more than 200 miles as the crow flies.

The plain of Kengtung is some 30 miles long by 12 broad and has a population of 30,000 people, according to a recent census. The town itself is situated in a depression in the middle of the plain. It is of considerable extent, and is surrounded by a mud wall, semi-Chinese in character. The wall, however, is in a bad state, and the Political Officer is trying to induce the Sawbwa to level the whole lot, and to repair the streets with the material. The huge gates are tumbling down, and will disappear altogether in a short time. The town contains several Shan temples of interest. A number of fine sheds are in course of erection for the use of the people who frequent the market, which is by far the most important in the Shan States. The sight on a market day is unique. Hundreds of villagers and hill people then come pouring into the town with their

produce, and take their places in rows in the open spaces of the market square. Traders and sellers of such goods as silks, silverware, clothing, etc. occupy the sheds, and the bazaar is crowded until late in the afternoon with Akk'as, Pumeng, Was, Muhsos, Taloks or Chinese Shans, and other curiously appparelled tribes from the hills around, not to mention Burmese, Siamese and Indian traders, and the ubiquitous Cantonese pedlar.

Good roads are in course of construction all over the plain and will be carried eventually to the Mekong on the east and to the Chinese frontier on the north. The Sawbwa had just returned from the Viceroy's Durbar at Mandalay when I met him at Kengtung. He is quite a young man, and brought back with him several bicycles and a buggy. He is therefore taking an active interest in the question of better roads. Hitherto, elephants have been his principal means of locomotion. He possesses between fifty and sixty of these animals, but most of them are employed in the teak forests to the south.

Kengtung is a large and important state. It extends from the Chinese frontier on the north to Siam on the south, and east and west from the Mekong to the Salween. The Sawbwa is allowed a free hand in matters of domestic legislation: on all other questions he has to consult the Political Officer, who is again responsible to the Superintendent of the Southern Shan States, resident at Taunggyi. Extensive teak forests exist in the southern part of the Kengtung state, and these are being worked by the Sawbwa, who for the privilege pays a sum of money annually to the Burmese Government. Attention is now being paid to the rich forests all over the Shan States, and efforts made to protect and increase the cultivation of teak and rubber trees.

Our stay in Kengtung was a pleasant one. It gave us all, even the tired pack-animals, renewed vigour for the continuance of our journey westwards. Before leaving I sent back the Szemao Ting's two soldiers, with a letter of thanks, and my cook also accompanied them. To replace the latter, I engaged a smart young Shan, having some knowledge of Chinese. Trader Ho and his small party, whom I have already mentioned, wished to continue in our company until we had crossed the Salween; and as he could speak both Burmese and Shan I was glad to have him with me. We left Kengtung on the 31st January, but got no further than the end of the plain that night.

Between Kengtung and the Salween there are two high mountain ranges. The road over them is at present only a wide mule-track in good condition. It is intended to build a Government cart-road, and a way has been found through the mountains where the gradient is not more than the prescribed 1 in 20. Following the mule-track we found the ascent in places rather steep; but the road was so much better than those we had been accustomed to that we did not complain. In Burma a day's stage is calculated as a military march, *i.e.* ten miles, and at every place this distance apart along the road there is now constructed, or under construction, a bungalow for travellers. We found, however, that we could often do double stages; and if by chance we did not arrive at a bungalow we camped out as before. These rest-houses are undoubtedly a great convenience. Each one is in charge of a "durwan" (Indian servant), and one gets a comfortable lodging at the end of a long day's journey. Passing travellers leave their magazines and journals in the bungalows, and these provide some distraction, even if they are a few months old.

The distance from Kengtung to the Salween is about 375 *li*, or 125 English miles. The scenery along the road is sometimes superb—notably so just before reaching the plain of Meng Ping; whilst the gorges that one traverses between that place and the Salween are simply lovely.

I noticed in many old camping grounds a number of curious figures of twisted bamboo stuck up all around. On enquiry I found that the Shans make these to protect themselves against tigers, Nats and malign influences of all kinds whilst they sleep. Our plan was to keep fires burning all night. It was often cold up on the hills, and I would then have one made quite close to my tent: and after dinner I found amusement in listening to the camp-fire conversations of my servants and the muleteers. Wonderful were the tales then related of the habits and customs of the various tribes we had seen on our journey: horrid stories of the savage Was—of their ability to cut a pig in two with one stroke of their swords—of their preference for heads with long beards—of their cunning ambushes, and impregnable villages. Tales of places where one went to sleep at night a living man and woke a corpse! Anecdotes that made the trembling listeners glance furtively at intervals over their shoulders at the dark forest behind. Tales of the war with the Lohei tribes, and of how they were reduced to submission, after the Shans had been gained over to the Chinese side, or of the wary “Yao” with “tails like monkeys” and their manner of hunting the elephant and tiger. And sometimes the conversation would turn, in lower tones, to foreigners; and I would learn new and occasionally startling theories with regard to our curious ways. How prone man is to discuss questions he knows nothing about *after dinner*! Sometimes I would stroll over and join, for company’s sake, Trader Ho’s smaller and more select

circle, and the talk would be of the past glories of the Burmese Kings; or of the futile invasion of Kengtung by the Siamese, fifty years ago; and of the advantages of British rule in Burma. But never a word of the Mahommedan rebellion, that forms so important a part of the history of Yunnan. That is a sore subject with the Mussulmans. Deep down in their hearts, I am convinced, still lies the hope (never to be realized) that one day they may have their revenge for the insults heaped on them since that disastrous attempt to form a kingdom of their own in Western China.

The ferries at the Salween, and elsewhere in the Shan States, are sadly in need of improvement. At present they are worked by a handful of villagers living on the banks. These men ferry across when they feel inclined to, and are never by any chance in a hurry. The crossing is in consequence a most tedious operation. Ferries in British territory are supposed to be free. The Sawbwa of Kengtung collects a tax on all caravans passing through, and this is supposed to free them from further taxation of any kind in their journey through his State; but at all the ferries something has to be paid nevertheless. Foot passengers usually have to wait until a caravan comes along before they can get across, and it will be a good thing for trade when properly organised and regular ferry services are established.

Just before reaching the Salween, we met one morning a string of seventeen elephants, on their way to Kengtung with His Majesty's Parcel Post. Their passage created a lot of excitement, and the abusive powers of my men were taxed to the utmost; for the mules showed every sign of fear, and wanted to bolt into the jungle at the side of the road.

Water is not always easily obtainable at some places between Kengtung and the Salween, or farther on towards

Taunggyi. The muleteers generally know where water is to be found, and though it may be inconvenient to stop at uncertain hours for meals, it is better than running the risk of going on to some place where no water can be obtained for the animals.

On the 6th February we crossed the Salween at Takaw, where we struck the Government mule-track, and found travelling much easier. The track is really a good, wide road—not metalled it is true, but fairly level. All streams are bridged, and, to prevent elephants from being driven across, each bridge has a horizontal beam, supported on two uprights, at each end. This, it appears, is a very necessary precaution, as the native drivers are careless, and would try to cross over the flimsiest structure without hesitation. Perhaps the better plan would be to allow them to do so. A few broken necks might teach the others wisdom.

The population of that part of the Salween lying directly west of the Salween is very scanty. Villages along the main road to Taunggyi are few and far between; and in some places it is difficult to obtain supplies of rice. As a remedy for this paucity of inhabitants, colonies of "natives of India" have been proposed, and are being tried in some places. The Indians mix readily with the Burmese, but the result, from a race point of view, has not so far been successful. Chinese are much preferred as settlers, and attempts are to be made to promote immigration from Yunnan. But the climatic conditions are so different, as I have repeatedly shown, that such schemes are doomed beforehand to failure—even had Yunnan any surplus population to spare. The Shans have considerably increased in numbers under British rule, so that the question may eventually solve itself.

At Pang Pak-saw, just beyond Takaw, I met a young German who was travelling around the world on foot. He seemed pretty tired of his undertaking, and uncertain of his route. I was able to set him in the direction of Szemao and Mengtsz, both of which places he ultimately reached safely. Across the Shan States he travelled with the Dak-runners (letter couriers), sharing their food by day and their camp at night. His journey, so he informed me, was the result of a foolish bet.

The day following we reached the Namkham river, a wide and extremely pretty affluent of the Salween. Crossing by boat was, as usual, a tedious affair, and we stayed the night on the right bank, close to the Shan town which gives the river its name. Here we celebrated Chinese New Year. I searched amongst my stores, and found a bottle of peppermint, which I gave to my servants, who had already made preparations for a "wild debauch;" and to the Mussulmans I made a present of some tinned beef. And then was heard the "sound of revelry by night." About one o'clock I was awakened by the Kengkham night-watch—the local "Dogberry" with his men—who wanted to know the reason for the disturbance. He seemed perfectly satisfied with my explanation.

At noon next day we arrived at Hsaikao, where there is a telegraph station, in charge of a clerk who is always most hospitable to passing travellers. So as not to miss the weekly market, I remained at Hsaikao all the following day; and, besides replenishing my stock of fresh provisions, was rewarded by a sight of the busy spectacle presented by the hundreds of natives who flocked in from the surrounding country.

From Hsaikao our road led across wide, grassy, undulating plains, apparently perfect as a place of

residence, yet sparsely inhabited. At Ko-ut we forded the San Tiao-ho, a junction of three streams. The animals swam across; the baggage had to be transported by boat. Hundreds of small parrots hereabouts enlivened the woods with their colour and noise; and the big "Imperial" pigeon, common to the district, makes a desirable addition to one's restricted menu. After leaving Palip we passed a village where they were preparing for a big "pwe," or festival, and later in the morning we met some of the guests invited—quite two hundred men and women of the Yang Xiet (Red Yang) tribe, who are allied to the Lohei of the Chinese Shan States (trans-Mekong). The women wore a kind of overall, striped red and white, and with a V-shaped opening at the neck. They had also gaiter rings, made of brass wire. I detained some of the men, but found them very timid, and not at all disposed to answer questions. An important feature of their festivals is the dances. One of these is a most vigorous performance, apparently representing courtship. Twenty or thirty young men, singing a sort of chant, prance around some half-a-dozen girls, who every now and again turn sharply round, and evade the advances made to them by threading their way to the other side of the circle. Later, when they have become merrier and more excited with wine, the young men perform a religious dance, singing at the same time a chant to the "Nat," or spirits of the village. The Shan "Nat" seems to be the equivalent of the Chinese "kwei" (disembodied spirits), or the gods of the Greek mythology. All the "Nats" have histories, relating their lives (not always estimable) as human beings, and their metamorphosis at death into powerful sprites, capable, if not mollified by worships and offerings, of inflicting great injuries on the inmates of a village. One of the generally

recognised Nats, as distinct from the purely local spirit is the Min Chiao-sua, who in his lifetime was a King's Minister, married to Ma Bo-mè, a village wine-seller. For a time the two lived happily together, but Chiao-sua became too fond of his wife's liquor, and spent his spare time in riotous living. He was eventually murdered by his brother, and became a Nat [why?]. At the festival in his honour the dancers come forward, dressed in red, and sing a chant of which the following is a close translation :—

“Here am I come, Min Chiao-sua, the dearly loved
“husband of Ma Bo-mè, of Popa village, clad in a
“red garment. I who drank deep of strong drink, and
“loved fireworks and cock-fighting. I was the youngest
“of four brothers, who long and faithfully served
“the monarch of Pagan. Daily I went from place to
“place, to gratify my foibles, with my fighting cock
“hidden in my arms and my money concealed from
“the wife of my bosom. Many a main did we fight under
“shade of the peepul tree, and many a time did I reel
“along the streets, to be picked up by the pretty little
“maids from the gutter. But my jealous brother killed me,
“and I became a Nat.”

Then the music strikes up, and the dance commences !

This digression from my narrative need not be lengthened by any discussion as to the ethics of this spirit worship, which is common to all the tribes of the Shan States and Yunnan. The fact of its existence is sufficiently curious.

Continuing on our way we struck a small yellow lake, with a spring of fresh water, about noon, and camped there for our mid-day meal. During the afternoon we met two large caravans on their way to Kengtung with foreign sundries. Next day we crossed a steep range of hills, and descended into the plain of Meng Pawn, an important Shan

centre. From there an excellent cart-road leads to the next stage, Hopong. But my muleteers preferred to get into the hills again—there being a shorter road via Ko-tsz T'ung, or the pigeon caves—where we stopped for tiffin. Trader Ho and his party, who had been with us so long, there took leave of us, going off by a road leading to Moné. At Hopong that evening I met Mr. Hildebrand, the Chief Commissioner and Superintendent of the Southern Shan States, who had been visiting some native chiefs. He invited me to be his guest during my stay, and I accompanied him next morning into Taunggyi.

Taunggyi (pronounced Town-gee) was selected by Mr. Hildebrand about twelve years ago as the political capital of the Southern Shan States. Under his fostering care it has become a large and thriving town, and will in time be the principal hill station of Burma. The plain of Taunggyi is most favourably situated, 4,600 feet above sea-level, and sheltered on all sides by mountains running up to 6,000 feet. Fruit and flowers of every description grow readily in the Government Experimental Farm of forty acres, and there I saw strawberries actually rotting because there was nobody to eat them. Pears and apples have been grafted on to native stock with success, and potatoes grow with very little trouble.

[*N.B.*—The same description might be applied to nearly all the high-lying plains of Yunnan, which Taunggyi resembles both in situation and climate.]

The Superintendent of the Southern Shan States controls a very large territory. All the chieftains of the numerous states, large and small, including the Sawbwa of Kengtung, are under his jurisdiction, and in some cases the reins are more firmly held than in others. A school for the education of the sons of native chiefs has been established at Taunggyi,

and there are now more than eighty scholars undergoing tuition there.

Mr. Hildebrand retired to England shortly after my visit, and was succeeded by Sir George Scott, who was in charge of the Burma-Yunnan Frontier Commission of 1899-1900. Sir George is an able man, well known for his works on Burma, written formerly under the *nom-de-plume* of "Shwe Yo." He knows something of Chinese, too, having studied the language for a time at Peking.

A railway from Rangoon to Taunggyi is being advocated, and if built might easily be carried on to the Salween. This would bring the Shan States, both British and Chinese, within easy reach of Rangoon, and would undoubtedly augment the trade with South-West Yunnan.

In the busy market at Taunggyi I met some of the natives of the district, known as Taungyo and Taungthu. The birth and burial customs of these tribes are borrowed from the Burmese, but some of their other customs are rather quaint. Love-making must not be carried on by stealth, though the correct time is after dark. The young man comes to the house, where the object of his affection lives, playing on a flute. This is more to let the old folks know that a suitor has come for their daughter than for the more romantic purpose of serenading the damsel. Knowledge of music is not required, and the tune is a matter of indifference so long as there is an obvious tootling. Having thus announced his arrival, the young man can open the door and walk in. When he has satisfactorily settled the matter with the girl, the youth goes one morning to her parents, taking with him a few presents, varying from a bunch of bananas to a buffalo, and says he wishes to marry their daughter. If the parents approve they simply tell him to take her away. As the happy pair go to their future home, they are stopped on

the way by his bachelor friends, who demand payment before they will remove a cord which they hold across the path. In some parts of Yunnan the natives have a similar custom.

At Taunggyi I paid off my Shan cook, and employed in his stead an old Afghan, who spoke English and Burmese. He told me he had been in the Army, and by his papers proved that he was a baker in Lord Roberts' famous Kandahar Field Force. On the 21st February I left Taunggyi, and turning south made for Fort Stedman, about 20 miles away. The Chinese name for Fort Stedman is Meng So; the Burmese call it Myne Thaok. It is situated on the eastern shore of Lake Yanghwe, a broad but shallow expanse of fresh water more than 1,000 feet below the level of the Taunggyi plain. Proximity to water seems to have been the principal reason for choosing Fort Stedman as a big military camp. The place is shut in by hills, and is most unhealthy. Steps are now being taken to remove the whole camp up to the Taunggyi plain.

I stayed the Sunday at Fort Stedman, and was most hospitably entertained by the officers of the 2nd Burma Regiment. I had already sent my caravan on by road around the lake, and on the 24th I crossed by boat to Kongdine, where I overtook them. The shores and islands of Lake Yanghwe are inhabited by the Inthas, a hybrid tribe of Burmese origin. Their houses are built on piles over the water, sometimes as much as half-a-mile from the shores and all communication is by water in small dug-outs. Their method of paddling is absolutely unique. Standing on the gunwale of the boat, they balance themselves *on one leg*, and twisting the other round the long paddle, force the blade back through the water. In this way they send the boat along at a great speed. The name "Intha" means "Sons of the Lake," and the legend they relate to explain

How they first came to settle in that spot sounds, with its reference to lovely princesses and flying ships, like a tale from the "Arabian Nights Entertainments."

The legendary tales of the Burmese and Shans refer frequently to the eating of human bodies to obtain magical powers, extraordinary strength or the ability to fly in the air. I was told of an actual instance of this belief that occurred in the Shan States as recently as 1888. A captured dacoit chief was condemned to death, and was shot and buried by his sepoy guard. He had been a "pongyi" (priest): he had a great name as a sorcerer, and he was elaborately tattooed. The nearest Shan Sawbwa dug up the corpse, and boiled down the head and other portions of the body into a potent decoction. He was with difficulty dissuaded from sending a small phial of this for the consumption of the Chief Commissioner! A similar superstition prevails in Yunnan, where a tiger's heart is sought after and eaten for the *courage* it is supposed to impart.

We climbed the hills above Kongdine, and made our way to the Shan village of Kan Pan-di, where we stayed the night. Away to our right, across the plain, we could see long strings of bullock carts wending their way along the main road to Taunggyi. We struck this big road about two miles from Kalow, the morning after leaving Fort Stedman, and stopped for lunch by the side of a spring of clear water that bubbles from beneath a rock, and near to a fine pagoda, the entrance to which is guarded by two huge lions of white stone. Afterwards I went on alone along the fine, metalled road, but had to wait a long time before being rejoined by my caravan. The head muleteer's dog had chased and bitten some young kids at Kalow, and his master was obliged to compensate the owner, hence the delay. We made up for lost time by following the old

hill road, which cuts straight across country, leaving the cart road winding around below us. The country was hilly and densely wooded, and our way led for some distance above deep gorges, where the scenery was magnificent. Nature herself has clearly marked the division between the Shan States and the plains of Burma, which we were now fast approaching. Next day, in fact, we finally left the hills behind us, and from Weppiu descended by a short cut to Nam Pan-det. In some places the path we followed down the course of a mountain stream, was extremely steep, but it shortened our journey by about 14 *li*.

From Nam Pan-det the road is level the whole way, but travelling was unpleasant because of the heat and dust. It was my intention to have rested half-a-day at the next place, Yamabin; but my caravan followed a smaller road through the woods, and went on to Thlaingdet. In endeavouring to catch them up I lost myself, and spent the whole afternoon wandering about the dusty, leafless woods. Eventually I found the main road, and arrived late in the evening at Thlaingdet, thoroughly tired out after my unpleasant experience.

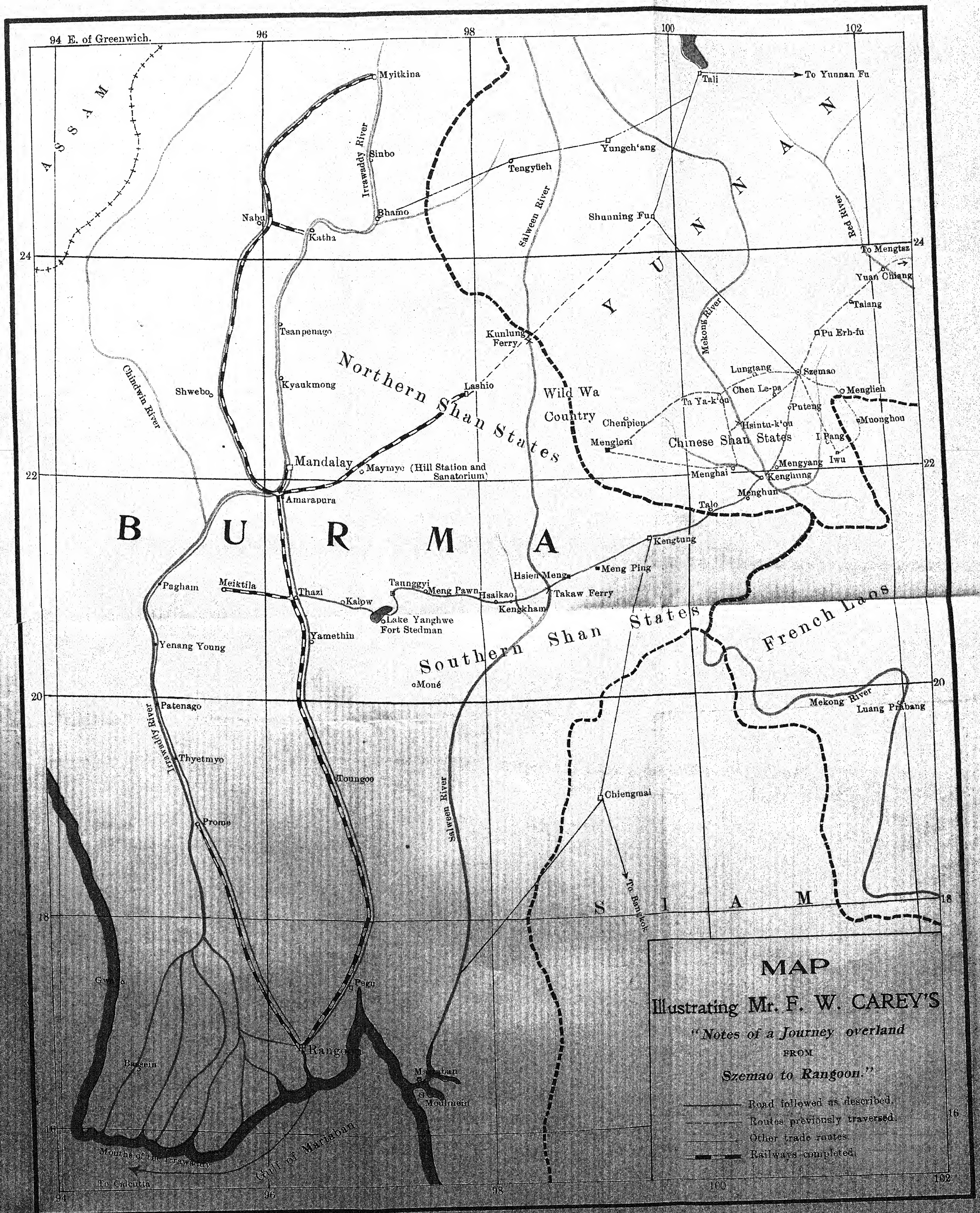
Starting early next morning, we made our way into Thasi, and caught our first glimpse of the Rangoon-Mandalay railway. The road was encumbered with bullock carts, on their way to and from the Shan States.

Thasi is a growing, busy little place, important as the junction of the branch line to Meiktila, besides being the terminus of the main road to Taunggyi. It is sadly in need of a hotel, the only shelter for travellers at present being the refreshment rooms at the station. I paid off my caravan at Thasi. We had taken 48 days to come from Szemao, and we accomplished the journey without mishap of any kind. In spite of the different altitudes traversed,

we had no sickness worth mentioning *en route*; and I was rather sorry to part from my travelling companions, both men and beasts. I kept with me for a time my coolie, who had worked willingly during the whole trip; and with him and my Afghan servant I took the night mail down to Rangoon, arriving there on the morning of the 2nd March.

I stayed two or three days at Rangoon, where I had the pleasure of meeting the Governor, Sir Frederic, and Lady Fryer. They took great interest in the account I was able to give them of my journey. Then, wishing to see a little more of Burma, I travelled by train a two-and-a-half days' journey up to the northern terminus, Myitkina (pronounced Mē Chē-na), a town on the Irrawaddy, some distance above Bhamo, and not far from the Yunnan frontier. Through the courtesy of Sir Frederic Fryer, who telegraphed up and had a launch placed at my disposal, I was enabled to descend in comfort from Myitkina down through the upper gorges of the Irrawaddy, which are really magnificent, and well repaid me for my long railway journey. We stopped in the evening at Sinbo, just above the first defile. A water gauge, running up from the river to the top of the bank, there shows the rise of the river during the rains to be sometimes as much as 90 feet, the defile below being so narrow that the water is unable to force its way through. Next morning we steamed down through the narrow gorges and arrived about noon at Bhamo.

Bhamo is an important frontier town and military station. It is the port of Tengyueh and West Yunnan, and the terminus of the Irrawaddy Flotilla Company's steamers. There is, naturally, a big Chinese population at Bhamo, and the opening of Tengyueh is sure to give an impetus to trade across the frontier. At Bhamo I had the good fortune to meet Mr. Warry, the Adviser on Chinese Affairs



to the Indian Government. We dined together and discussed many interesting questions ; and when I left he kindly promised to look after my coolie until a favourable opportunity should occur to send him back to his home in Yunnan.

From Bhamo I travelled down the Irrawaddy in luxury, on board one of the fine river steamers, to Mandalay, the trip being most enjoyable and interesting. All the steamers anchor at night, usually at some station where one can run ashore and visit the quaint Burmese pagodas that seem to line the banks almost the whole way down. Amongst the most interesting sights, too, were the huge rafts of teak that we passed floating slowly down the river on their way to Rangoon.

At Mandalay I stayed several days as the guest of the Upper Burma Club, who occupy by special permission a portion of King Theebaw's Palace. Very few alterations have been made in the rooms since that memorable day when Theebaw and his cruel Queen, Supayalat, left them for their place of exile in India ; and wandering through the deserted rooms it required no great stretch of the imagination to picture the scenes of bloodshed and cruelty that immediately preceded the annexation of Upper Burma in 1884 and led to Theebaw's downfall.

The population of Mandalay includes 40,000 Chinese, many of whom are the descendants of Yunnanese, who settled down there years ago and married Burmese wives.

Continuing my journey down the river, I eventually arrived at Prome, where I landed and took the night train to Rangoon, having been advised to avoid the less interesting voyage on the lower part of the Irrawaddy.

From Rangoon there is an excellent line of steamers to London, and the rates are moderate. My own choice,

however, was the Overland Route across India; and so, on the 17th March, I bade a final adieu to the lovely "Golden Pagoda" of Rangoon, and, with a thousand regrets at having to quit a country where everyone had treated me so kindly, went on my way towards Calcutta.

STAGES AND DISTANCES FROM SZEMAO TO RANGOON.

[A star * indicates places where we actually camped at night.]

1°. SZEMAO TO KENG TUNG.

Szemaο to Man Hsi-pa *	...	...	...	...	30	li.
Man Hsi-pa to Putêng *	...	...	...	...	75	"
Putêng to Ching Tung-chai *	...	...	...	...	65	"
Ching Tung-chai to Ta Tu-k'ang	...	...	...	...	35	"
Ta Tu-k'ang to Pan Kuo-ching (no village) *	...	...	...	...	25	"
Pan Kuo-ching to Hsiao Mêng-yang *	...	...	...	...	65	"
Hsiao Mêng-yang to Ferry on the Mekong	...	...	...	...	55	"
Mekong Ferry to Khat Lang-kai *	...	...	...	...	7	"
Khat Lang-kai to Ka Sai-kai	...	...	...	...	30	"
Ka Sai-kai to Man Piet *	...	...	...	...	5	"
Man Piet to Hei Lung-tang (no village) *	...	...	...	...	50	"
Hei Lung-tang to Mêng Hun plain *	...	...	...	...	55	"
Mêng Hun plain to camp on 22nd January (no village) *	...	...	...	...	53	"
Camp to Mêng Pan	...	...	...	...	32	"
Mêng Pan to camp on 23rd January (no village) *	...	...	...	...	30	"
Camp to Talo village	...	...	...	...	25	"
Talo village to Frontier	...	...	...	...	7	"
Frontier to Man Hok *	...	...	...	...	38	"
Man Hok to the Namloi River *	...	...	...	...	63	"
Namloi River to Van Sa (in Kengtung plain) *	...	...	...	...	63	"
Van Sa to Kengtung town *	...	...	...	...	35	"

Total, Szemaο to Kengtung ... 843 li.

2°. KENG TUNG TO THE SALWEEN.

Kengtung to Pang Sang *	...	...	...	...	30	li.
Pang Sang to Nan Lêng	...	...	...	...	30	"
Nan Lêng to Mêng Pi *	...	...	...	...	30	"
Mêng Pi to Tung Ta	...	...	...	...	25	"
Tung Ta to Nêng Hsiao *	...	...	...	...	29	"
Nêng Hsiao to Pang Ping	...	...	...	...	23	"
Pang Ping to Pang Tung	...	...	...	...	20	"
Pang Tung to Mêng Ping *	...	...	...	...	26	"
Mêng Ping to Pang Ki (native rest-house)	...	...	...	...	31	"
Pang Ki to New Rest-house on summit of hill *	...	...	...	...	12	"
New Rest-house to Naw Ma-malé	...	...	...	...	24	"
Naw Ma-malé to Hsien Mêng *	...	...	...	...	40	"
Hsien Mêng to Hwe Hêng	...	...	...	...	30	"
Hwe Hêng to Takaw Ferry on the Salween *	...	...	...	...	25	"

Total, Kengtung to the Salween ... 375 li.

3°. THE SALWEEN TO TAUNGGYI.

Takaw Ferry to Pang Pak-hsaw	...	...	...	38	li.
Pang Pak-hsaw to Hoko (a deserted village) *	...	...	...	8	"
Hoko to Man Tung	...	...	...	16	"
Man Tung to Keng Kham (Namkham River) *	...	...	...	34	"
Keng Kham to Hsaikao (Telegraph station) *	...	...	...	30	"
Hsaikao to Nan Niung	...	...	...	18	"
Nan Niung to Ko-ut *	...	...	...	45	"
Ko-ut to Nêng Yu	...	...	...	40	"
Nêng Yu to Palip *	...	...	...	30	"
Palip to Wan Ping *	...	...	...	62	"
Wan Ping to Mêng Pawn *	...	...	...	44	"
Mêng Pawn to Ko-tsz Tung	...	...	...	35	"
Ko-tsz Tung to Hopong *	...	...	...	45	"
Hopong to Taunggyi *	...	...	...	40	"

Total, the *Salween* to *Taunggyi* ... 485 li.

4°. TAUNGGYI TO RANGOON.

Note.—Following is itinerary of main road. I went to Fort Stedman, and rejoined this road at Kalow.

Taunggyi to Sin He	...	...	...	...	30	li.
Sin He to He Ho	...	...	...	...	37	"
He Ho to Thamakan	...	...	...	...	38	"
Thamakan to Kalow	...	...	...	...	34	"
Kalow to Weppiu *	...	...	...	...	32	"
Weppiu to Nam Pan-det	...	...	...	...	26	"
Nam Pan-det to Pien Yaoung *	...	...	...	...	32	"
Pien Yaoung to Yamabin	...	...	...	...	34	"
Yamabin to Thlaingdet *	...	...	...	...	35	"
Thlaingdet to Thasi	...	...	...	...	26	"

Total, *Taunggyi* to *Thasi* ... 324 li.

TOTAL, SZEMAO TO THASI, 2,027 li.

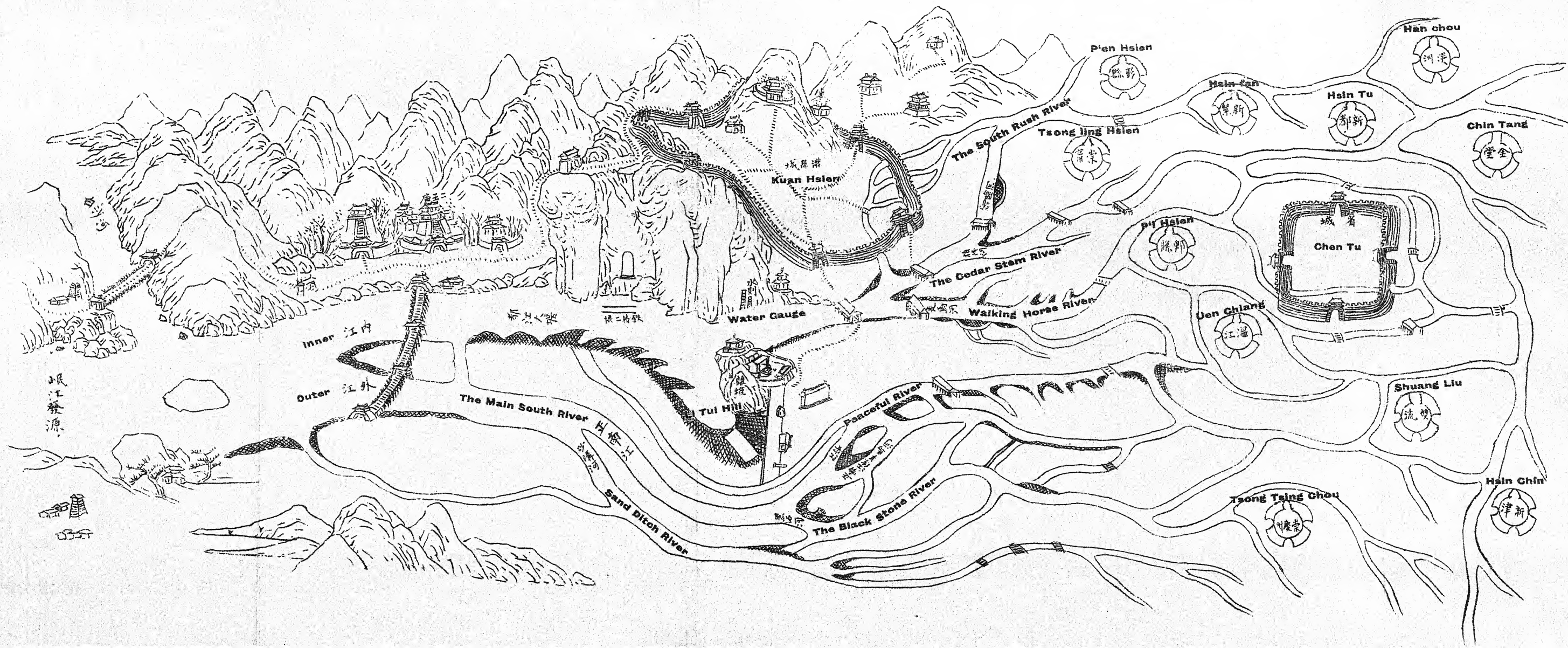
Thasi to Rangoon, 15½ hours by Mail train.

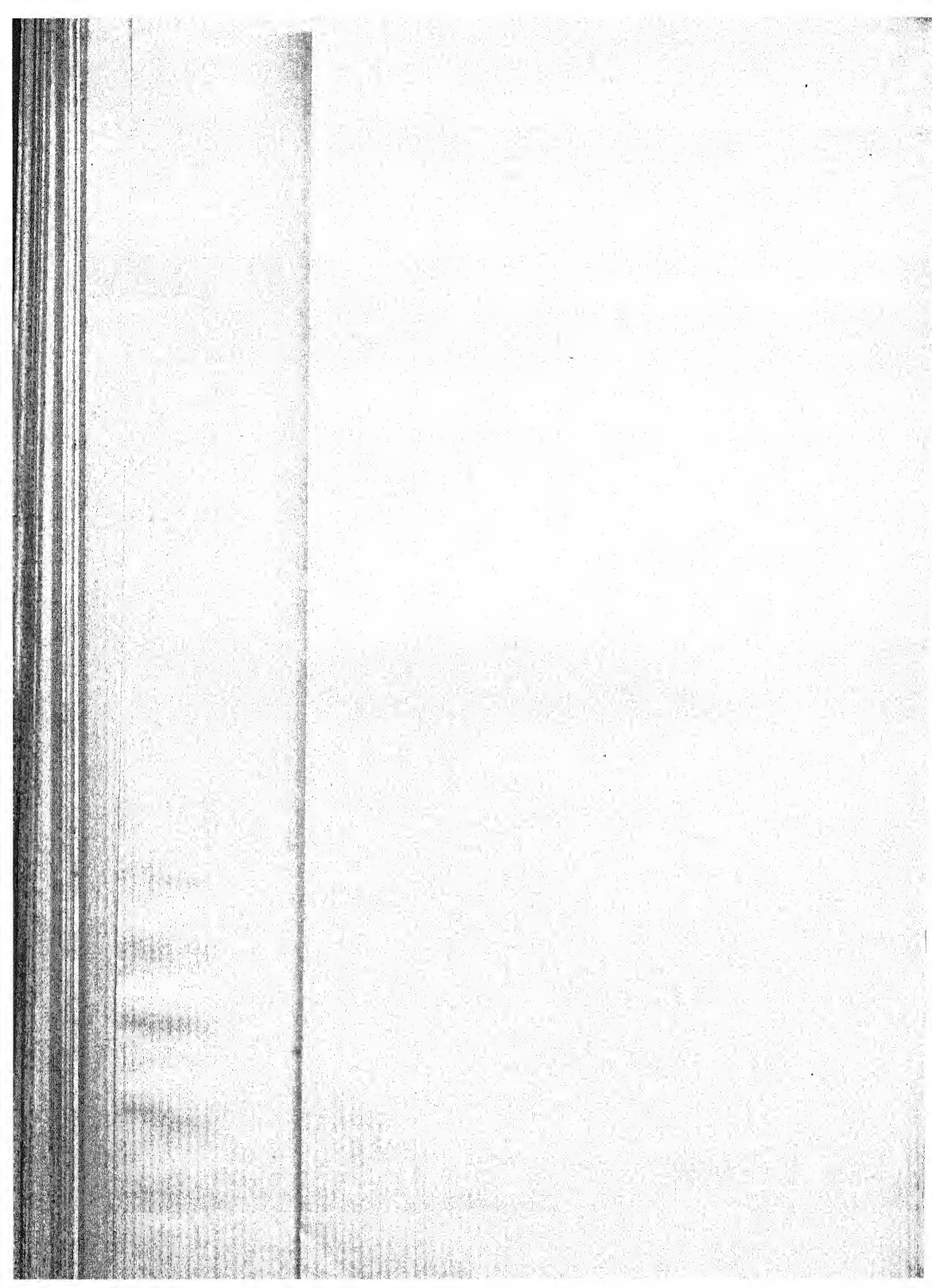
Irrigation of the Chen-tu Plain and beyond.

By Joshua Vale, C.I.M.

A paper on the irrigation of the Chen-tu Plain was read before the China Branch of the Asiatic Society at Shanghai on the evening of the 5th of October 1900, and subsequently printed in that Society's journal in the following spring [Vol. 33, No. II]. Since the publication of my paper, several distinguished travellers have visited this part of China and expressed their interest in the subject. From their friendly criticisms and suggestions I gathered that further information on the subject would be acceptable. I also gathered from their remarks that the value of the information already given would have been greatly enhanced if maps, showing the dam (堰壩), had accompanied the paper, and the subject dealt with more from the practical and less from the historical side. Realising the truth and justice of these criticisms, and being conscious that the paper contained many imperfections and lacked completeness, I set about collecting additional material for a second paper, which should cover the whole system, with its numerous dikes and channels, from its commencement at Kuan-hsien to its completion below the district city of Ching-shen, a distance of about 120 English miles. This paper I have designated the Irrigation of the Chen-tu Plain and beyond.

THE CAPITAL RIVER DAM





Through the courtesy of the Chinese officials in charge of the various Irrigation Bureaux, and other friends, I have been able to secure copies of maps which show the river "Min," with its divisions of "Inner" and "Outer" branches at Kuan-hsien, and the numerous dikes and channels, by which means the fertilizing waters are distributed over the plain, making the barren places to blossom as the rose.

The present paper deals almost entirely with the regions properly outside, but forming a continuation of, the plain proper; but, in order to show the connection of the dams beyond the plain and their relation to the great dam at Kuan-hsien, it will be necessary to repeat some portion of my first paper.

Although there are scores of small dams or dikes, each with its appropriate "manager," yet the Chinese always group them under four chief dams, as follows:—

- 1.—The Capital River Dam (都江堰).
- 2.—The General Relief Dam (通濟堰).
- 3.—The Frog's Chin Dam (蟆頤堰).
- 4.—The Great Transforming Dam (鴻化堰).

As these are the divisions followed by the Chinese, it will be convenient in this paper to deal with each dam under its distinctive head.

1.—*The Capital River Dam (都江堰).*

In my first paper I endeavoured to give a clear outline of the origin, later developments and present condition of this dam. I also tried to trace the various dikes and channels of the inner and outer branches. So that, to prevent repetition, I shall take it for granted that those interested in the subject have already read the first paper.

The map, it is needless to say, is entirely Chinese workmanship, and is not drawn to an accurate scale. It is, however, the best procurable at present and will give some idea of the separation and distribution of the waters of the Min.

On the map the two great branches and their various channels are quite distinct. The inner branch, after passing Kuan-hsien city, divides into three main streams: the first, called the Walking Horse (走馬河), flows directly east, irrigating the districts of Tsong-ling (崇寧), P'i-hsien (郫縣), Uen-chiang (溫江), Chen-tu (成都) and Hua-yang (華陽).

The second, or central stream, called the Cedar Stem River (柏條河), flows north-east, irrigating the western and northern parts of the districts above named, and unites with the Walking Horse River at different points on the way. The third stream, called the South Rush River (蒲陽河), flows north towards the district city of P'en-hsien (彭縣) and then south through the districts of Hsin-fan (新繁), Hsin-tu (新都), Han-chou (漢州), Kin-tang (金堂) and thence to Chien-chou (簡州), Tz-chou (資州), Lui-chiang (內江), uniting with the Yang-Tz-Chiang at Lu-chou (瀘州).

The "Outer" branch is the original channel of the Min. This branch is divided into four streams almost immediately opposite the Li-Tui hill at Kuan-hsien. The first (on the left) is named the River of Peace (江安), and irrigates the districts of Kuan-hsien (灌縣), P'i-hsien (郫縣), Uen-chiang (溫江), Hua-yang (華陽), and Shuang-liu (双流). The second, or central stream, is called the Main South River (正南河) or Sheep-Horse River (羊馬河), and irrigates portions of the above-named districts of Kuan-hsien, P'i-hsien, Uen-chiang and Shuang-liu,

and unites with the first branch at Hsin-chin (新津). The third stream (on the right) is called the Black Stone River (黑石河), and irrigates the districts of Ts'ong-ching-chou (崇慶州) and Hsin-chin (新津), uniting with the other branches at the last-named place. The fourth, called the Sand Ditch River (沙溝河), separates from the main stream some distance below the rope suspension bridge (索橋) at Kuan-hsien and flows south-west, irrigating parts of the districts of Kuan-hsien, Ts'ong-ching-chou and Hsin-chin.

Before closing the description of the Capital River Dam it may be of interest to point out a few special features in connection with the main branch of the "Inner" river after passing the capital to its junction with the "Outer" branch at Kiang-kou. This branch, which is the chief waterway to the capital from the south, is known locally as the Fu river, *i.e.* the Prefectural river (this is the name given to the Min locally from this point on to its junction with the Yang Tz at Sui-fu). During the flood season, usually from May till September, it forms quite a considerable stream, and large passenger-boats ply between the capital and the south; but when the waters are cut off at Kuan-hsien, to clean the inner channel, this river becomes a very shallow stream which can be forded at many points. During this season the larger boats tranship their cargo at Kiang-kou and either go on the rest of the journey empty or stay at Kiang-kou. For the purpose of irrigating the plain on either side for a distance of about 40 miles, there are, at stated intervals, some 44 dams or weirs with some 200 Persian wheels in groups of three, four or six. These wheels raise the water from the river and spread it over the plain, irrigating a wide area some distance from the river-side. In addition to the weirs above mentioned, or in

conjunction with them, there are a number of places with channels for mills. But the chief point of interest is the dams, of which there are three. The first is the Stone Ox Dam (石牛堰), one mile below the capital. This dam supplies the plain with water for a distance of about eight miles, where there is a second dam, called the Elder Sister Dam (姐兒堰). During the early summer, when the water is needed for the fields, these two dams are closed, *i.e.* the river is cut off completely and all boat traffic is stopped. During this season, which usually falls between the end of April and the end of May, hundreds of boats congregate above and below the dam, and when the dam is opened to allow official boats to pass up or down a perfect panic takes place amongst the boatmen. The third dam is some 20 miles below the capital and is much larger and more substantial than the two others, being built of stone. This dam irrigates 1,733 acres of land on the left side of the river, re-uniting with the main stream again at Kiang-kou.

2.—*The General Relief Dam* (通濟堰).

It would seem from a glance at the map that the waters of the "Outer" and a large proportion of the "Inner" rivers all converged at Hsin-chin; but the map in this particular is somewhat faulty and fails to show where the main branches of the inner and outer rivers actually unite: that point is Kiang-kou (江口), some 40 miles south of Chen-tu.

It will be seen by examining the map that the numberless channels of the outer river all unite at Hsin-chin, and then receive the waters of the South river (南河) or Kiang-chou river, after which it flows in a south-easterly direction to where it joins the inner branch of the Min at Kiang-kou. The General Relief Dam begins at the junction

of the various branches of the outer with the south or Kiang-chou river at Hsin-chin. Some two-and-a-half English miles north-east of the district city of Hsin-chin, the West river (西河), which flows south-east from the Departmental city of Ts'ong-ching chou (崇慶州), receives the waters of the Main South (正南河), the Golden Horse (金馬河) and the Stone Fish rivers (石魚河), and then flows south-east to a point about a mile-and-a-half from the city, and there unites with the south or Kiong-chou river. From this point the waters are diverted by the dam into the channel which irrigates the southern district of Hsin-chin, and the districts of Pen-shan and Mei-chou, and finally rejoins the main branch of the Min at a place called Yellow Centre Plain (黃中埧), some four English miles south of Mei-chou. The waters of this dam irrigate some 12,000 English acres. The length of the channel is about 37 English miles, and the breadth at the dam entrance about 50 feet.

The earliest notice of this dam is in the T'ang dynasty (A.D. 618-905). It was then known as the Distant Relief Dam (遠濟堰). In the 28th year of K'ai-üen (開元) A.D. 713, one Chang Lin (張林), the incumbent of the Department of Mei-chou, cleared out the old channel at Hsin-chin and directed the waters south-west to Mei-chou, where they united with the waters of the Min. At various periods since that time the dam has been allowed to go to ruin and the bed of the channel to fill with sand and pebbles; but at the present time the importance of the dam is fully recognised by the officials and people, and no expense is spared to keep it in good order.

From the junction of the waters of the outer branch of the Min with those of the South river, to a distance of about three English miles above the city of Hsin-chin, there are some sixteen or seventeen large and small islands or

sand-banks. During the flood season in the summer these are more or less covered with water, and the river appears to be about a mile-and-a-half wide ; but in the low-water season the river divides into four channels and these islands are more exposed to view. From the 1st of the 10th moon (about October 1st) to the 1st of the 4th moon (about May 1st) wooden footbridges are erected for passenger traffic, but as soon as the spring freshets begin in the beginning of May these are removed and ferries ply between the larger islands.

The construction of the dam is similar to that of the Capital River Dam, which has been fully described in my first paper. The actual length of the dam is 4,850 yards. Selecting a spot on the left bank of the West river (西河) just above the junction of the Golden Horse river, the Chinese have cut off the waters of the main stream by running a barrier across from a large island to the next below. This barrier is continued along the western shore of each island till the junction of the West and South rivers takes place, a distance of about two-and-three-quarters English miles from the commencement of the barrier. The barrier varies in height at different stages: at commencement, and for about two miles of the whole distance, the height is about three feet, but as it approaches the junction of the two rivers it rises to a height of about six English feet. Every season, on a fixed day, some time after the 1st of the 9th moon (about the middle of October), the magistrates of Mei-chou, Pen-shan and Hsin-chin meet together at the dam to examine into the amount of damage done by the floods of the previous season, and assess the cost of repairs for the ensuing year. This official visit is called Dam Inspection (勘堰). If the damage is unprecedented and special outlay is necessary, the local officials petition the Governor-General, and

a special Commissioner is deputed to consult with the local officials and fix the amount to be collected for the ensuing season. After the inspection is completed the estimated expenditure is apportioned, and a certain fixed rate amongst the farmers of the districts using the water regulated by dam. The amount paid by Hsin-chin is three-fifths of the whole and the remainder is apportioned out between Pen-shan and Mei-chou. The annual cost of repairs varies considerably: the amount assessed for the season of 1902 was 2,800 dollars Mex., and the number of days work was 3,500. The mode of paying the amount assessed varies in the different districts. In Hsin-chin the amount is collected partly in rice and partly in cash, and the districts of Mei-chou and Pen-shan pay their proportion in cash, which is collected by the officials of the irrigation offices (堰局) established by the officials in their respective districts. The amount paid by Mei-chou and Pen-shan varies from three to three-and-a-half cents per English acre in ordinary seasons. The farmers are always slow in paying this tax, and the officials have devised a plan to encourage early payment: if the amount is paid within a certain period the rate is fixed at two or two-and-a-half cents per acre, but if the sum due is not paid within that period the rate is raised to four or five cents.

Dam Managers (堰長) are nominated by the "runners" who collect the Land-tax (糧差) and are appointed for one year by the magistrate. After acting in that capacity for one season they are not called upon again for ten years. These managers are selected from among the landed proprietors of the district. If the repairs are small they often make money, but in most cases they have to expend money of their own to complete the necessary repairs.

After the official inspection has taken place, the Dam Managers are notified by the officials of their respective

irrigation offices and ordered to engage their squads of coolies and proceed to the dam head to carry out the necessary repairs. The full complement of coolies consists of twenty-four squads of from twelve to twenty men each. Each squad is provided with a small boat. Bamboo huts are erected for the use of the men on the western shore of the large island at the junction of the West and South rivers. The dam is carefully measured into lengths of six English feet and then portioned out to the respective districts according to the amount of water used to irrigate their fields. When this is done the managers with their respective squads take up their positions, and certain men are told off to plait the bamboo crates used for the dam embankment; others, with their boats, gather out the cobble-stones dislodged by the floods, and build up the embankment to the regulation height; whilst others, after running a temporary barrier of sand across the canal entrance, to divert the waters into the main stream, proceed to dig out the sand in the channel. A water-gauge (水則), which is cut in the rock on the right bank of the channel, with numerals from one to eight, about fourteen inches apart, serves as a guide as to depth. The foot of this gauge must be reached in order to give the amount of water requisite to irrigate the 12,000 acres connected with this dam. Until the canal channel is properly cleaned out the barrier across the main stream is not entirely closed; an opening of about fifty feet is left to allow the water to flow through and boats with goods for the city to pass up or down. The dam across the river's mouth is about six (English) feet high and thirty-six feet thick. As it is built entirely of cobble-stones of from two to twelve pounds in weight, there are many cracks through which the water can leak. These are closed, on the front of the dam, by forcing straw into the holes, over which are laid bamboo mats 12×6 (feet) extending from the

top of the dam to the bed of the river. Bamboo crates, 36×3 feet, filled with cobble-stones, are laid on the face of the dam to prevent the stones, of which the embankment is built, from being dislodged by the water. Other crates, of the same length and size, are placed two deep along the edge of the dam; and a final row, with one end resting at the foot and sloping up the face of the dam and stretching over the edge, gives a finishing touch to the whole. If the dam is built too high the city of Hsin-chin is in danger of being flooded; if it does not reach the regulation height the water is insufficient to supply the districts dependent on the dam for its water supply.

The official date for commencing the repairs is the 1st of the 9th moon (some time in October), and the date for its completion the 1st of the 3rd moon (some time in April); but the main part of the work is finished in the 10th or beginning of the 11th moon (some time in December). A few days before the "Beginning of Spring" (立春) the officials of the three districts, whose lands are irrigated by the waters of this dam, meet at the entrance of the canal to inspect the Dam Works (驗堰工). On the day fixed they worship at the temple of the God of Streams (川主廟), which is built on the right bank of the river opposite the water-gauge, and then proceed with their respective retinues, the literati and gentry of the district, and the Dam Managers, to examine the dam, close up the breach (封缺) and remove the sand barrier from the entrance of the canal. A similar visit is paid by the officials in the third month when the work is finally and officially completed; but the first one is the great day.

The canal, which has been cut alongside of the hill, is about 50 feet wide at the entrance but varies in width as it proceeds on its way down the plain. It is an impossible task to describe all the numberless channels and ditches into which

it is sub-divided in its course ; but a glance at the map will show that about twelve miles from the mouth it divides into two main branches. The main stream flows in a somewhat circuitous manner southward past the district city of Pen-shan and the Department of Mei-chou, distributing its fertilising waters in all directions on its way. The other branch wends its way in a westerly direction, distributing its waters east and south-east all along the way to a point about seven miles west of Pen-shan, and then turns abruptly eastward and re-unites with the main stream at a point about five miles west of Pen-shan.

At certain intervals, near the upper end of the canal, there are a number of Persian wheels at work raising the water to higher levels. The number of these wheels is regulated by the officials, but in dry seasons the farmers exceed the regulation number, and clan fights and lawsuits are of frequent occurrence.

3.—*The Frog's Chin Dam* (蟾頤堰).

The waters of the General Relief Dam, which irrigate the plain west of the Min, are a continuation of the waters of the "Outer" branch of the Min ; but the stream which is diverted by the Frog's Chin Dam, and which irrigates the plain east of the Min, is a continuation of the waters of the central branch of the "Inner" river. The hinterland east of the Min, some twenty miles below Chen-tu, is undulating, with here and there a small valley or plain irrigated by Persian wheels or small dikes. A low range of hills forms the boundary of the Min for a distance of about forty miles on the east. At a point some five miles above the city of Mei-chou the hills are somewhat lower, and it is at this point that the Frog's Chin Dam commences. Passage has been cut along

the base of the hill, directing the waters of the Min south-eastwards across the plain for a distance of about twenty miles. The construction of this dam is much simpler and less expensive than either of the other dams in this region. The spot selected is where the Min is divided into three streams by sand-banks or islands. At this point a stone wall, about five feet high and four feet thick, has been built from the south-east corner of the smallest island and carried along the side of the hill for about half-a-mile, effectually cutting off the waters of the smaller stream and diverting them into the channel of the Frog's Chin Dam and thence, by numerous canals and dikes, across the plain.

The hills gradually extend eastward, forming the boundary of the plain, but about half-way down there is a break which admits the waters of the Wild Fish river (耶魚江) into the plain, flowing southward along the base of the hill for a distance of about six miles, and then, turning gradually towards the west, flows into the Min at about two miles below the village of Great Peace (太平場).

The waters of the Frog's Chin Dam are distributed by means of several large channels and a number of dikes and canals. For official purposes the plain has been divided into twenty-four sections, each presided over by a Dam Manager, who collects the dam tax and keeps the channels in good repair. The waters of this dam irrigate a plain some twenty miles long by four wide. The total acreage irrigated is about nine thousand. The wall of the dam being built of stone instead of cobble-stones, the annual expenditure on repairs is comparatively small. A small tax, however, is levied for this purpose. In the reign of Hsien Fung (咸豐), A.D. 1851-1862, the amount assessed was about two cents per acre, but in the twenty-seventh year

of His Majesty Kuang Hsü the land was measured and an expenditure of several hundred dollars was entailed; the consequence was that for the following three years the tax amounted to three cents per acre, but after that date the old sum was reverted to.

This dam has no Irrigation Office: the Dam Managers meet at the Wang Family (王家場) for the transaction of business in connection with the dam. The twenty-four sections into which the plain is divided are marked on the map by red lines, and the name of each section is indicated by a single Chinese character. The sections are grouped together in six sets of four each, and form a sort of rhyme to aid the memory.

4.—*The Great Transforming Dam (鴻化堰).*

The waters of the General Relief Dam re-unite with the Min some four miles below Mei-chou at Yellow Centre Plain. The Great Transforming Dam commences at a place some four miles below this point on the same side of the river. The region below Mei-chou being largely given up to the cultivation of opium, wheat and tobacco, the demand for water is not so great as in the rice-growing districts. The land lying between the Great Relief Dam and the commencement of the Great Transforming Dam, a distance of about four miles, only depends on a small stream, an offshoot of the General Relief Dam, which has not reverted to the Min at Yellow Centre Plain.

This dam, like the General Relief, dates from the Tang dynasty (A.D. 618-905), and has also had its periods of prosperity and ruin during successive dynasties.

At a point some eight miles below Mei-chou a barrier, formed with bamboo crates, is built out from the mainland in a slanting direction for a distance of about a quarter-of-

a-mile, directing the waters of the main stream into a channel which has been cut through the sandy soil for about another quarter-of-a-mile, where the waters, thus diverted, unite with a small stream called the Chou river (周江) and then flow south almost parallel to the main stream. About half-way between the junction of the waters diverted by the channel and the Chou river and the Chou river joining the Min the Chou river is cut off by a stone barrier built across the stream in a slanting direction for a distance of about 250 yards, and then carried on at the foot of the hill for another 300 yards till it reaches a properly prepared channel which runs parallel to the Min for a distance of about two miles and then turns south-westward across the plain. The stone barrier is very strongly built and kept in excellent repair. The canal is about fifteen to twenty feet wide and the water about ten feet deep at flood season but almost dry at other times. The yearly cleaning of the channel for successive generations has raised the embankment to a height almost equal to the hill at the base of which it flows. The length of this channel is something like fourteen English miles. The area irrigated is 1,700 acres. The yearly expenditure amounts to about 300 dollars Mex.

In conclusion. The traveller, as he passes through the districts irrigated by the waters of these four great dams and realises the density of the population and general prosperity of the people, is filled with admiration for a people who conceived, carried out and maintain such a system, which has made the Chen-tu Plain the great centre of wealth and prosperity, apart perhaps from the salt-producing districts, in the province. What the future of this plain will be, when a properly organised railway system is added to the numerous facilities offered by the rivers and channels of the irrigation system, forms interesting material for thought

and speculation. If the above description of the irrigation of the plain and beyond should help those interested in the subject to form a clearer idea of its magnitude and value, the time spent in preparing this paper will not be in vain.

Journey to Sungp'an.

By W. C. Haines Watson.

PART I.

The first part of my journey, from Chungking to Chengtu, is so well known that, beyond making a few preliminary remarks, I will confine this paper more especially to the road between the provincial capital and Sungp'an.

The distance to Chengtu from Chungking by road is, according to Chinese measurement, 1,030 *li*, divided ordinarily into ten to twelve stages. As, however, it is possible everywhere along the road for chair-bearers and coolies to transfer their burdens, for long or short distances, to be carried by men who are stationed at every village waiting to be thus engaged, the journey can be accomplished in seven days or even less. Should it be decided to proceed by the ordinary stages, the cost per man a day will be between 320 to 350 cash, each coolie to carry 80 catties weight, but the shorter the time contracted for, the higher the rate will run. I arranged for the whole distance to be traversed in eight or nine days at most, at a cost of 520 cash a man per day; in the winter, or cooler seasons of the year, the journey can be easily done in this time, but I started on the 1st of August, and the heat prevailing made it a very arduous undertaking. Without pressing need, therefore, it is advisable in summer

to take the ordinary stages, which entail an average daily march of 90 *li*, and this will be more readily understood when I state that the lowest thermometer reading taken at night during my journey was 89 degrees Fahrenheit. The inns along the road are, as Chinese inns go, fairly clean and comfortable, while such food as chickens, eggs, vegetables, etc. was always procurable. As for the road, although good in many places it is exceedingly bad in others, hilly parts being conspicuous most of the way. After a fairly steep descent from the village of Tsa Tien-chuang you reach the Chengtu plain at Lung Ch'uan-yi, a market town 50 *li* from the capital. From this point the road is paved with two parallel rows of stone, and the wheelbarrows, so much in demand as means of conveyance for passengers and goods on the plain, are first met with. The plain is so thickly populated—farmhouses with their plantations of trees occurring every 100 yards or so apart—that you see no sign of the capital until you are just upon the East Gate of the city itself.

The praises of Chengtu have been so often sung that it is only necessary for me to endorse the opinion of others as to its being one of the finest, if not the finest, city, from a European point of view, in the Empire. It was quite refreshing to see policemen, a force organized by the Viceroy Tsen, stationed at the corners of each street, dressed in blue with numbers plainly embroidered on their coats in red; on their heads they wear straw hats, the ribbons of which bear the equivalent characters for "Chengtu Gendarmerie." Each man was armed with a long wooden staff, which he brought up to "attention" when an official passed. It was the idea of Viceroy Tsen to drill men at Chengtu, and, when they had thoroughly mastered their recruit exercises, to draft them off to the different cities of

the Province, under an especially taught Chinese to act as Chief Inspector. In the carrying out of this scheme the parade grounds of the capital were fully occupied by bodies of men marching and counter-marching, while other parties were busy at the different rifle ranges. The principal streets of the city are well paved, broad thoroughfares, and it is the custom of many of the European inhabitants to ride bicycles all over the town. Inside the West Gate is situated the Tartar City, a most charming park-like estate but badly looked after; it is separated from the Chinese portion of the town by an inner wall.

On the 15th of August, all our preparations for the journey to Sungp'an being completed, the porters and chair-coolies were sent on to Pi-hsien, where they were to await our arrival the next morning. We had decided to do the 120 *li* to K'uan-hsien in one day, and, as this was rather more than the coolies could be expected to do, we arranged to ride on horseback the 45 *li* to Pi-hsien, and there take our chairs to complete the remainder of the day's journey. On the morning of the 16th we left the capital by the West Gate, and, meeting our chairs at Pi-hsien, got into K'uan-hsien the same evening at 7.30. It was a hard day's journey, the *li* were long *li*, and, had we not ridden the first portion of the way, and so picked up fresh men to carry us on, could not have done the distance in the day. We had settled to take small chairs, with three bearers, for the journey to Sungp'an, in preference to riding on horseback, a decision which turned out to be the right one; for, although it is possible to ride the distance on ponies, it is certainly unadvisable on account of the terrible stretches of bad and dangerous road to be negotiated *en route*. The road from Chengtu to K'uan-hsien is across the plain, and the unpaved highway is fairly good though very dusty in dry

weather; after heavy rain, however, it becomes almost impassable. There is a rise of about 600 feet, but this is so gradual as only to be noticed by observing the flow of water in the streams. It is at K'uan-hsien where the hills close in and the mountainous country in the west of Szechuan begins in earnest. The town of K'uan-hsien is an important place, containing some 40,000 inhabitants, and the streets have a busy appearance though they are narrow and dirty. It is here, also, where the great and deservedly celebrated work of the irrigation of the Chengtu Plain was commenced by Li-ping, of glorious memory, and completed by his son. The task which Li-ping set himself to perform was the division of the waters of the turbulent Min River by dams, to divert the stream into artificially constructed channels from which the plain receives an annual supply of water during the rice-growing season. These channels are drained each year, after the crops have been harvested, by damming up the entrances and thus re-directing the flow of water to the main stream. The dams and embankments, artificially made of parcels of stones kept together in bamboo baskets, are then renovated. So complete is the mastery maintained over a rushing river—which just above where the irrigation works commence was at least 300 yards wide at the time of our visit—that its waters may be diverted at will in all directions in the plain (the area of which is estimated at 25,000 square miles) or confined to one. In the early spring of each year there is the great festival day, when the Taotai of Chengtu comes in person to K'uan-hsien to open the irrigation flow and to worship at the palatial Taoist temple which an ever grateful Province has erected to the memory of the authors of this great work—a work of which only an engineer can appreciate the difficulties. The temple referred to is situated outside the West Gate of K'uan-hsien,

and for beauty, good repair and cleanliness it will hold its own with any in China. From the street the visitor ascends a wide and well-kept flight of stone steps, and, passing through a sort of outer court, is confronted by the arch and doorway of the temple confine. This doorway and arch are resplendent in gold and magnificent colouring, while the carving and sculpture are works of the best Chinese order. Up another flight of steps and you are in the courtyard of the building containing the gorgeous figure of Li-ping's son, called by the Chinese Wang Erh. Facing one another on either side of this courtyard are two extraordinary Crape-Myrtle trees—which the head priest told me were over two hundred years old—trained and trimmed in exact imitation of the shape of two enormous palm-leaf fans. The leaves had just fallen when I visited the temple, so the wonderful interlacing of the branches could be clearly seen. As far as my recollection serves, these two trees, the counterpart of each other, stood 25 feet high with a breadth of 10 feet, and they were kept symmetrical by having the ends of the branches bound round each other in such a way as to at first sight look as if bamboo had been used for the purpose.

At the back of the first hall is another courtyard, this time forming the approach to the building wherein sit the images of Li-ping himself and of his wife, the mother of Li the younger. They are seated in the usual stiff manner that Chinese deities are wont to affect—Li-ping on his wife's left—and the artist has made the lady look well on the shady side of forty. Just outside this hall I noticed two magnificent large bronze perforated urns of the early Ming dynasty, perfect in workmanship and condition. These priceless specimens of a lost art are well worth the study of a competent antiquarian. From Li-ping's hall through

some side courts to the left, full of beautiful and well-cared-for flowers artistically arranged, is situated the celebrated temple for childless and barren women. It is a large hall wherein are enshrined all the goddesses supposed to be the guardians of women, and the many little babies' shoes that lie at the feet of the images—the votive offerings of those whose prayers have been granted—show the pathetic side of pagan worship. In fact, the accusation of callous ingratitude so frequently made by foreigners against the Chinese is discounted at K'uan-hsien when one sees the numbers of poor people who come from miles around to burn their little sticks of incense at the shrine of Li-ping and his son, out of gratitude for the benefits which their irrigation works have conferred, while their memory has been revered and honoured throughout Szechuan for over 2,000 years.

Outside the South Gate of K'uan-hsien, on a rocky promontory—formed by the cutting through of the solid rock cliffs to allow of the passage of water of one of the irrigation channels—is another, though smaller, temple, dedicated to Li-ping's son. From a balcony the tremendous rush of water through this rock channel can be well observed, and it is wonderful to see how timber rafts are navigated through the narrow cutting. For anything but rafts the passage is quite impossible, and the head Taoist priest of the temple told me that fatal accidents to those in charge of these were very common. It was really exciting to see the rafts come rushing past at a speed of quite 15 knots an hour, creaking and straining amidst a foaming torrent, where the slightest miscalculation on the part of the steerer meant being dashed to pieces against the perpendicular sides of the cliff, those on board who were not engaged in keeping the raft clear crouching down in pardonable fear and trembling.

The West Gate of K'uan-hsien is situated some 200 feet higher than the busy portion of the town, and one of the grandest *coups d'œil* I have seen in China can be obtained from its portals; to the right, mountains rising successively one above the other until lost in the clouds; to the left, and stretching as far as the eye can reach, one of the most fertile and perhaps the most populated place of its kind on earth, the wonderful Chengtu Plain. In front you have the river, whose clear blue waters are divided by the white stone embankments of the irrigation system and islands covered with waving tufts of grass; beyond which, amidst well wooded and undulating hills, nestle clean white farm-houses with open patches of grass land, the grazing ground of numerous herds of cattle. The whole makes a picture of which the beauty is not likely to be forgotten.

Leaving the city of K'uan-hsien the Sungp'an road passes Li-ping's Temple and the fine rope bridge, the An Lan ch'iao. The bamboo ropes of which this bridge is made are suspended across the river: it has a length of 322 paces, a width of 8 feet, and is supported in the middle by one stone and three wooden buttresses. At both ends are built strong stone approaches, on each side of which stand five perpendicular beams or windlasses, and around these the ten bamboo ropes forming the railings of the bridge are wound and can be tightened or loosened as desired. Horizontally, on the ground, are also laid beams to which are fixed, on the same principle, the ten bamboo strands on which are laid the planks for flooring. These planks are kept in position by two other bamboo ropes running the whole length of the bridge above the flooring, which they secure by being fastened to the strands below. The bamboo ropes used for the bottom and sides of the bridge are 6 inches in diameter; and when people walk over it, or during high wind, the

whole structure sways in a most disagreeable manner. Constant supervision is necessary to keep the bridge in repair, and there is not a nail or a piece of iron employed in its construction. The road across the An Lan ch'iao leads to Mou-tung Ting and Tibet.

A few *li* further on the road you cross a similarly made, though smaller, bridge, the Li-sha ch'iao, which I measured to be 240 paces long from end to end. Proceeding thence along the side of the hills forming the left bank of the Min, you suddenly leave the main river and ascend a small path bordering a tributary which runs through a beautiful narrow gorge to Yuchi. The hills along the roadside showed signs of coal, and there must be quite a large output from the mines already opened in the vicinity. A curious and happy method, which was new to me, of dealing with coal "slack" is here practised: a large pit is dug, and the slack, after being thoroughly soaked in water, is poured in and a cover put over it. A sort of kiln is thus formed, fire is introduced, and the slack allowed to smoulder until it is converted into a solid mass of coke, which is then broken up and sold for fuel. Below us, on the water's edge, I observed some lime-kilns, which, however, turned out but inferior stuff, made from the limestone boulders taken from the river-bed. Along this stretch of road, or rather path, are established depôts for timber which is here bound up into rafts for transport to Chengtu, etc. It had been raining heavily during the previous night, and, as it continued wet on the morning we left K'uan-hsien, we started late, arranging to go that day no further than Yuchi. The latter place, though large, is not a very prosperous looking village, built in a hollow and surrounded by hills of about 1,200 to 1,500 feet high.

18th August.—After leaving Yuchi we proceeded up a ravine for a short distance and then commenced the ascent of the Yang-tzū ling, a pass which the boiling-point thermometer showed to be 2,100 feet above Yuchi. The ascent was a fairly steep one and took about two hours to climb. At the gap we found a temple and rest-house in one, and the road straightway descends the other side of the range. As we went down a fine view of the valley below was obtained: the surrounding slopes were planted with Indian corn, and beautiful wild flowers, growing in profusion, scented the air. The Min River again comes into sight and the road leads down to its banks at the village of Yin-ching-wan. This place has quite a big timber market, the whole foreshore being littered with cypress logs, which have been brought in from the interior, and they are floated down the river from Yin-ching-wan to K'uan-hsien. We are now fairly in the Min Gorge, while the river itself has become a mountain torrent, rushing and foaming over large rocks and boulders. How sick and tired of this same rushing stream does one become, seldom losing sight of it and never leaving its gorge the whole way to Sungp'an! A few miles on from Ying-ching-wan you come upon the first bamboo rope system of crossing the river, though it afterwards became a common sight. Two ropes are here suspended across the stream from two wooden platforms 15 feet high, one on each bank of the river. The distance over at this point is about 300 feet, and the bamboo ropes measured 10 inches in circumference. The person wishing to cross is supplied with a length of hemp rope, to which is attached a runner of about a foot long, made of thick split bamboo. He mounts the platform, and, after securing the runner round the suspending bamboo hawser with his length of hemp rope, lashes himself firm y

to it by passing the remainder round his waist and making two loops for his legs. When thus properly secured he throws his right arm over the runner, jumps off the platform and slides down the slack of the suspending bamboo hawser. The impetus of the downward rush brings him up to within 20 feet of the opposite bank, and this distance has to be traversed by catching hold of the hawser and hauling along hand over hand. I timed a man crossing the river in this way in well under a minute ; and, although it looks a pretty stiff undertaking, there is really very little danger.

The mountains on every side of us were well covered with trees, as were the many ravines breaking in from the hills. Butterflies, large and small, of every colour of the rainbow, kept flying in numbers across our path, but we saw very few birds. The halting-place for the night was the village of Hsin-wen-ping, which we reached, after a good day's tramp, at 5 p.m.

19th August.—Shortly after leaving Hsin-wen-ping the road, which up to then had been easy, began to run up and down with monotonous frequency, the hill-sides forming the river-bank or gorge, thus making our passage along much slower. Added to this we had our first experience of the extraordinary difference in the length of the Chinese mountain *li*, a difference which lasted all the way to Sungp'an, so that it was impossible to make up our minds on a reported-distance basis one day how far we could proceed on the morrow. Sometimes we would walk for an hour or an hour-and-a-half and be told we had come 10 *li*, another stretch taking half the time would place as many as 15 *li* to our credit, while once it took us over eight-and-a-half hours to get over 35 *li*, going very consistently the whole time. The distance between our starting-point to-day and Wen-Chuan Hsien is calculated at 60 *li*, but it is certainly

90 or even 95 if an inch. Half-way out the road became very bad, with long stretches cut out of the sheer cliff to negotiate. In one place there was hardly room for my chair to pass, and I was suddenly made aware of the fact by being heavily bumped against the inside rock of the roadway. The bearers staggered, and for a moment I thought chair and all were over the side—which meant a fall of over 200 feet sheer into the rushing torrent beneath. From that day forth I was seized with a desire for walking exercise whenever such places appeared in front of us, and they happened with most objectionable frequency. We met many coolies on the road carrying loads of timber on a peculiarly made *pei-tzu* for balancing their unwieldy burden; we also came up with a mule-train taking up tea to Sungp'an under the charge of a party of Hsifans; afterwards, caravans of 25 to 30 mules carrying down wool and medicines were common, though it is a mystery how even these sure-footed animals with their packs can possibly pass many of the difficult and narrow pieces of road. That they do come to grief sometimes, however, is shown by the carcasses of animals lying smashed up at the bottom of cliffs, the sight of which made us quite satisfied that we had not selected horseback for our conveyance. It is most awkward when traversing a portion of road cut out of the cliff side to suddenly hear a tinkle of bells, shortly afterwards to be followed by the appearance of a mule, then another, round the corner, while their attendants are perhaps some distance behind. Seeing that the mules cannot turn back, one's first thought is to beat a hasty retreat, but this is not always possible—on account of people coming up behind—or dignified. A kind Providence, however, has arranged that there is always a small widening of the road somewhere near, and there you crouch while the mules pick their way past without taking the slightest notice of

one's probably perspiring presence. Luckily these inconvenient encounters are rare and can be avoided by having a man in front to warn any advancing cavalcade.

Ten *li* out from Hsin-wen-ping it was brought to my notice that there was a jade mine in the vicinity some 30 *li* inland. I bought a few specimens, which showed the jade to be of an inferior kind, and was told that the daily output of the mine was from four to five piculs, the stone being worth, in the rough, about 75 to 100 cash a catty. Further on we reached the village of So-Ch'iao, so named on account of a bamboo suspension bridge across the river. I was informed that the way over this bridge led to a range of hills called P'ao Shan, where there is a silver mine. Nei Cheng-kuan, formerly Kansuh Titai, had considered it worth working, and was about to start operations when his death occurred. Nothing has been done since, however, to open the mine, which is distant 200 *li* from So-Ch'iao, over a road too difficult for horse or chair, and it can only be reached on foot.

We arrived at Wen-Chuan-hsien, our stopping-place for the night, at 6.30 p.m., after a very trying day's journey. The town consists of one street of poverty-stricken appearance, and I quite believed the Magistrate when he pathetically explained to me that his billet was considered one of the worst catches, officially speaking, in Szechuan. The population of the place I would estimate at 3,000 at most. The upper part of the town, where the Hsien's Yamen is situated, is almost deserted, and therefore comparatively clean; at the north end is a bamboo suspension bridge which I measured to have a span of 130 paces, built on the same principle as those at K'uan-hsien though having no support or buttress in the middle. The hills are fairly well timbered with fir trees, and the water in the river is here like a mill race, caused by a steep, observable fall.

20th August.—On leaving Wen-Chuan-hsien the road becomes difficult on account of limestone rocks and boulders, apparently washed down by the mountain torrents during floods. It was difficult to see how this could have been done by the brooks, which were all these watercourses were when we passed, but I was told that during really heavy rains the path was entirely blocked to travellers on account of the volume of water flowing down from the mountains. Traces of once large and flourishing villages remain in some places in the shape of a few dilapidated huts, showing how well such inundations have done their work. Perched on the top of a height was the first Mantzŭ village seen from the road. The architecture of these square, stone-built edifices, peculiar to the aborigines of these districts, with their high towers, said to be for defence, have been often described, so that we did not think it worth while to make the ascent to the well-nigh inaccessible places where these strange and isolated people have built their houses. We also commenced to find, at frequent intervals, the ruins of former Mantzŭ habitations, which made it plain that the encroachments of the Chinese had been resisted to the last. The houses of the latter race are, or rather were, built for defence, and the ruins of several of these could tell many a story of bloodshed and massacre were they able to talk. The Celestials who live along the road have adopted the Tibetan square, stone-walled and flat-roofed style of house, to better withstand the violence of the wind, which at times blows through the narrow gorge with great violence. The outer walls of these houses are built of shale—everywhere plentiful—but the Chinese retain their dirty wooden interiors, blackened with smoke. The mountain Chinese are much finer and stronger-looking than those of the plains, and, although here and there are to be seen women with bound

feet, the majority do not bind, are strong and healthy red-cheeked lasses, but dirty and slovenly to an extreme. In the towns, however, one observes a distinct falling-off in the physique of the inhabitants, both male and female, which can be traced to the usually more confined mode of life and the freer use of the opium pipe. Indian corn is the chief food of the people, and I was surprised to see the important part played at table by the common potato, which is eaten *au naturel* and in the form of cakes. Enormous round wheat-flour *galettes* were put away with great gusto by our following, who, however, frequently bewailed the absence of their beloved rice.

At noon we came to a small collection of huts, and the road here leaves the river to take a short cut over a steep hill, on the opposite side of which, as you descend to rejoin the Min, is the extraordinary bank of sand described by Gill. To-day, too, we met the first herd of yaks, and, although the heat was by no means great, the poor beasts were panting most distressfully. The town of Wei-Chow was reached at 3.30 p.m., and we judged it to be, for this part of the world, a fairly prosperous centre. It could be more aptly described as a large enclosed village, the wall being built up the steep side of a hill, at the foot of which are the shops and habitations of the people. At Wei-Chow you branch off the Sungp'an road for Li-fan-ting, crossing the Min River by a bamboo suspension bridge, and bearing in direct west. At the close of an exceedingly tiring day's travel we put up for the night at the village of Ching-po.

21st August.—Leaving Ching-po the road is very bad for a distance of 10 *li* or so, when the gorge begins to open out a little, forming valleys, the crossing of which was a great relief after being cooped up so long in the narrow portion

traversed. On the other side of the river are to be seen several Mantzū villages, so high up, however, and seemingly so inaccessible, that the proper approach to them must be from inland. They are situated too far away from the road for any human life to be observed, though the cultivation of wheat, Indian corn, etc. could be recognized through our glasses. In fact, so far we had seen very few of the Tribesmen of the different clans who inhabit the country above and to whom I shall have occasion to refer later. We entered the Mao-Chow valley at 4 o'clock in the afternoon, but, as the road skirts round the southern limits in following the bend of the river, we did not reach the town itself till 5.30 p.m. The valley is about 3 miles long by one-half broad, surrounded by mountains 2,000 to 3,000 feet in height, and is most picturesque and striking, if not beautiful. The river here flows smoothly over a sandy bottom, and, as on the day that Gill saw it, there was the fisherman with his bamboo rod and reel placidly fishing from the bank. When we passed, the wheat, which was everywhere almost ready for reaping, shone out in its golden splendour, while well up the hill-sides were planted the more sober-looking crops of Indian corn. Paths, ascending the hills and plainly outlined in white, were observable in all directions, showing that Mao-Chow is the centre and market for the surrounding mountainous districts. The town itself is a poor-looking place, but on the northern side lies a suburb (*wai ch'eng*) in which the number of respectable Kung-Kuan go far to prove that many are enabled to live in comfortable circumstances through its trade. What struck us most, however, was the filthiness of the inn at which we stayed, and I may here say that we invariably found that the larger places *en route*, where better inns might be reasonably expected, could never produce anything to compete, either in cleanliness or comfort, such as it was, with the lodgings obtainable in

the villages. A mile outside the North Gate, branching eastwards, is the road to Shih-Tsuen-hsien and Chung-pa, now become an important route for merchandize, on account of the heavy *likin* charges levied at K'uan-hsien on goods passing down from the North. This being the point where the teas destined for Tibet, grown around K'uan-hsien and Shih-Tsuen, meet on the journey to Sungp'an, there are established large receiving depôts in which the tea is stored ready for despatch, that from K'uan-hsien in matted packages containing 120 catties each, the Shih-Tsuen kind packed in similar, though smaller, packages of 66 catties each.

22nd August.—Bidding good-bye to our uncomfortable quarters at Mao-Chow we continued our journey, and, after going about 5 *li*, dived once more into the Min Gorge. On looking back we saw snow on the higher mountains, but surmised it had fallen during the previous night, as it had been raining at Mao-Chow. The road became absolutely atrocious and the going most difficult—now on the level of the river for a few yards, now running up and along the sheer cliff-sides and then down again. In short, the road between Mao-Chow and Tie-chi is the worst and most difficult on the whole journey. In many places it is broken, and supported along the cliff by beams of timber and paved with rotten planking, while in others it was nearly obliterated through landslips. I shall long bear the unpleasant recollection of one place, about 200 yards of crumbling path of not more than a foot wide with a clean drop of some 200 feet on to rocks below. A gang of men were busy repairing the damage, and they had a collecting-box handy, into which every passer-by, I am sure, would gladly pay a small donation. I know I did so very willingly, in the hope that they might have completed their work before we had to traverse the same spot on our return journey. The country

about, too, had changed for the worse, and instead of well-wooded hill-sides were bare limestone precipices, covered here and there with scrub and small fir trees. The rushing water of the river, now heavily charged with lime as it broke over its rocky course, added to the cold desolation of a scene in which the only sign of life was a flight of blue pigeons. These pigeons may be described as half wild and half domesticated, as, although most of them have their nests in the cliff-sides, yet the villagers hang baskets under the eaves of their houses, where many nest freely. The young birds are secured before they are able to fly, and make a valuable addition to the limited menu of these excellent people. We also saw a large black variety of rock pigeon, but could never get a shot at one. Ruins of former homesteads were in plenty along the road—whether Chinese or Mantzū I could not discover—their unroofed, square rooms being sometimes used as gardens. Elsewhere, the flat, solid roofs of houses occupied by Chinese were utilized for drying the just gathered Indian corn, whose orange tint lent a bright colour to the dismal surroundings. Crops such as wheat, peas, etc., instead of being left to dry in the fields after reaping, are hung upon large wooden framework structures, a system at once effective and safe in preventing loss or damage in case of rain or damp. Our destination for to-day was the small hamlet of Chang-ling, which we reached at 6 p.m. The only inn, dark and dismal, was situated in a hollow, an overhanging cliff on one side, on the top of which was built a collection of ancient-looking houses.

23rd August.—We left Chang-ling at 6.30 a.m. and proceeded along an up-and-down path for some 10 *li* to Liang-Ho-K'ou, where the Liu-Hua Ho, flowing from the west, joins waters with the Min. The latter here takes an

almost rectangular bend to the north, and is confined by a narrow precipitous gorge: the tributary has a much larger volume of water at the junction than the main stream. This portion of the Min Gorge for 10 *li* is frequently impassable for travellers, on account of the wind which blows up, as through a funnel. During bursts of these wind-storms men and mules are often blown off the high, narrow stone path to instant destruction below. We were told that had we arrived the day before our passage would have been blocked, and it was quite apparent that some stoppage of the traffic had occurred, *pro tem*, by the numbers of carrying-coolies and mules met with on the road. As it was, the stiff, gusty breeze we encountered made one readily believe the difficulty of getting through during a really strong blow. I have remarked before on the wonderful way in which the loaded mules negotiate the difficult passages, and I now say it is equally marvellous how the carrying-coolies get along, burdened as they are. Many of these miserably-existing men toil along day after day with a load of 240 catties of tea—that is, two large packages—on their backs, while women and boys are seen bearing the smaller 66-catty bundles. Poor wretches, with their tufts of wool to wipe the dust from parched lips and their rings of bamboo to scrape the sweat of hard labour from off brows and arms. Well may they give the peculiar whistle of relief after planting down the propping-stick, carried to ease their backs, from the weight of their burdens when resting. Badly paid, badly nourished, and with no excitement in their life of toil, beyond being always on the *qui vive* to see that they are not overcharged a cash or two for their food or opium allowance, or done out of the verminous *pu-k'ai*, their only bed-clothing. When these things happen the worm turns indeed, and the tired, broken toiler will burst forth into

such a flame of vituperation that the immediate neighbourhood becomes lurid to an extent that gives reason for congratulation to the bystander for not knowing sufficient Chinese to understand the sentiments and requests expressed. In bitter irony, too, are scrolls hung up everywhere to proclaim good wishes to all: "Magnificent Prosperity await you"; "Wealth and Happiness to him who rests beneath this roof"; "The Hall wherein are Virtue and Surpassing Joy"; "The Delights and Prosperity of Spring are Yours," and hundreds of high-flown sentiments of a like nature, for the benefit of those who can never hope for anything of greater value than the opium pipe.

It had been our intention to reach Tie-chi that day, but we had quite enough of travelling when we arrived at Shui-K'ou-Chih at 5 p.m. The last 10 *li* were up a stiff ascent of some 1,200 feet, very hard going, away from the course of the river, which, however, remained in sight. On the top of this ascent the country opens out somewhat, and there we saw pheasants for the first time, though the cover was very thick.

24th August.—A beautiful morning when we left Shui-K'ou-Chih, and about 5 *li* out we came upon a lot of pheasants, the cocks different in plumage from the common Chinese bird in being without the white ring round the neck, having shorter tail feathers and being smaller. Early as it was, the young birds were well grown and strong on the wing, and we committed the heinous offence of shooting a few for the pot as a welcome addition to our commissariat. From what we observed, both in going and returning 15 days later, a good shot should make a grand bag, shooting over an easy country of cultivated fields. Tie-chi came into sight below us shortly afterwards, and we descended by a path which gave us a capital view of the town. It is a

small place, square in shape, with a wall forming three of the sides, the fourth side being a sheer precipice with a drop of some 400 feet. The town is built on an inclined ledge or plateau, the greater part of which was under Indian corn cultivation; the houses are few in number, the ground within the walls being mostly given up to vegetable gardens. The high road passes through Tie-chi, and, after an easy ascent upwards, descends immediately again to the river-bank. Standing on the summit where this descent (the Wu-pantze, 650 ft.) begins, a splendid view is obtained of uplands rising to about 4,000 feet above the river, the lower slopes being thickly cultivated. At the bottom of the Wu-pantze, and after passing the village of Hsiao-Sha-wan, the road is again shut in by the Min Gorge. At 5.30 p.m. we reached the village of Tai-ping, where we decided to stop for the night.

25th August.—Leaving Tai-ping at 6.30, we traversed a comparatively good road which lasted all day and until we got to Chen-Chiang-Kuan at 5.30 p.m. The carrying-coolies being far behind, it was decided to put up at this village for the night. We had some difficulty, however, in finding lodgings, as the place does not boast of a respectable inn, but eventually we were able to get possession of a room in a private house, which we gladly occupied. Nothing of interest had been seen during the day, and we were getting more and more tired of the Min River and its continuous gorge. The sides of the hills were steep enough to make it difficult to shoot, although we frequently heard the defiant crowing of cock pheasants. Moreover, we were now some 8,000 feet above sea-level, and the clambering up hills at this altitude very soon becomes fatiguing. Grazing along the roadside were flocks of sheep and goats, while the ungainly looking yaks were getting quite plentiful.

I also noticed a breed of very small cows, not much bigger than a Newfoundland dog, but, all the same, well-shaped and handsome little beasts. Here and there were poppy fields in bloom and in full pod, despite the lateness of the season.

26th August.—We left Chen-Chiang-Kuan at 6.30, the air being quite chilly and fresh. To-day we commenced to meet with Hsifans, who were driving cattle laden with medicines, intended for sale at the different villages, or carrying purchases back to their mountain habitations. The country begins to open out, showing that we are getting to the top of the uplands: the slopes of the hills are of a more gentle gradient on every side, while there are no high mountains towering above us as formerly. One can see, too, that one is getting within the sphere of the Llama by the prayer-flags fluttering from poles in the villages along the road. We arrived, after doing a very easy stage, at the village of An-Huang-Kuan at 5.30 p.m.

27th August.—With only 50 *li* before us to reach our journey's end, we left An-Huang-Kuan at 6.30 a.m., the road getting better and better as we proceeded. 15 *li* this side of Sungp'an the Min Gorge opens out for good, and you traverse a thickly cultivated valley until, turning a sharp corner, the town, or rather at first the top part of the wall of the town, comes into view about a mile ahead; you pass a green parade ground with barracks for troops, and shortly afterwards enter the gate of the outer city of Sungp'an. Coming in to the town by the South Gate the road crosses the Min River by a covered bridge. The Sungp'an *Ting* had kindly prepared a clean and roomy inn for our reception, where we arrived in excellent health and spirits at noon. The journey from Chengtu to Sungp'an was thus accomplished in 11½ days, without a mishap of any kind,

and, with the exception of a few hours' rain in the morning at K'uan-hsien and Mao-Chow, in perfectly fine weather.

The following brief but interesting note on the flora of the district traversed was given me by my travelling companion, Mr. E. H. Wilson:—"From K'uan-hsien to Wei-Chow the flora is interesting, shrubs and herbs abound and the tops of the mountains are clad with remnants of coniferous forest. From Wei-Chow to Tie-chi the flora is excessively poor, plants of a xerophytic character predominating. The genus *artemisia* (wormwood) form fully three-quarters of the vegetation, and it is associated with plants that can withstand extremes. The Henbane and Thorn-apple are the commonest roadside weeds. The nature of the rocks and the strong winds which prevail are mainly responsible for the aridity. Whenever limestone appears, and it frequently does high up, remains of forest are still to be seen. Above Tie-chi the Min valley widens somewhat and the mountain sides are clad with dense scrub. Genera and species are still few and *artemisia* constitute still the bulk of the vegetation. A couple of species of *spiraea*—a fine yellow flower—*clematis*, the handsome *Buddleia variabilis* and *Caryopteris Mastacanthus*, together with various *Leguminosae* are the principal shrubs. Herbs are plentiful, especially members of the mint family (*Labiatae*). Two common shrubs growing in the shingle and sand of the river-bed are *Hippophae rhamnoides* and *Myricaria Germanica*; *Populus euphratica* and Willows are the common trees of the roadside. Beyond Sungp'an the mountains are more or less rounded and covered with grass. Herbs are abundant, especially Gentians, Aconites and various Composites. Two species of *Spiraea*, *Potentilla fruticosa*, and various *Leguminosae* form enormous heaths from 10,000 to 12,500 feet. The steep and more rocky mountain sides

are clad with conifer forests, composed almost entirely of two species of Spruce and a Juniper. All these are valuable timber trees, and nearly all the houses both in and around Sungp'an are built of them. Rice ceases at K'uan-hsien (2,280 ft.) and maize at 8,500 ft. Beyond this the crops are wheat, barley, oats, peas and broad beans. Black barley is a peculiarity of Sungp'an, and flax (*Linum usitatissimum*) is cultivated for its oil. The Irish potato is largely grown, and the tubers have an excellent flavour. The opium poppy is sparingly cultivated by Chinese and Hsifans; at the time of our visit it was in full flower. Apples, pears, apricots and peaches are cultivated around Sungp'an, but the commonest fruit tree of the Min valley is the walnut."

PART II.—TIBETAN BORDER.

Sungp'an, according to the "Szechuan Chih," or Provincial Record, was originally a Chinese Military Post, and it is only of late years that it has sprung into prominence as a sharer with Tachienlu of the principal trade with Tibet passing through the Province of Szechuan. The city is situated in the north-west corner of Szechuan on the upper waters of the Min River (whose source is some 35 miles beyond to the north), at an altitude of 9,700 ft. above the level of the sea, and is one of the border towns of China that are linked with the uplands of the Amdon or grass country of N.E. Tibet. It has, however, one serious rival as regards trade in Tao Chow in Kansuh, but is slowly encroaching on the former local monopoly of that place. The town is most picturesquely located in a valley, the hills on either side rising sharply from 1,000 to 1,500 ft. in height, the slopes of these hills being everywhere under cultivation of wheat,

oats, with here and there green peas. In August, when I saw it, the landscape was one blaze of yellow grain. The Min River, which flows down the centre of the valley, cuts through the middle of the town, and it is not much more than 25 yards wide at its broadest part, and in places narrows down to as little as eight, but nowhere could I discover a really fordable spot. The town is enclosed by a wall, in fair repair, with four Gates—N., S., E. and W.—and this wall runs up the side of a steep hill, so that the West Gate is some 1,000 ft. higher than the other three, which are, with the business houses and chief inhabited quarter, built on the flat. Some 250 ft. up the hilly portion of the town is the Yamen of the *Ting* official and a small cluster of houses, but with the exception of these, a few huts and a temple, the steep incline is under cultivation. The one long street, extending from the North to the South Gate, about three-quarters of a mile long, is occupied mostly by shops in which are displayed for sale native cotton goods, sheep-skins, provisions, clothing and medicines, with here and there a few skins of animals brought from Chengtu and the south for sale to the tribesmen; here, too, are the usual tea and eating shops and the Imperial Post Office. The first thing that strikes a traveller is the new appearance of the houses, all of which are built of wood, with porticos curiously and not unhandsomely carved, while the establishments still under construction pointed to a flourishing condition in the carpentering trade. This energy in the building line is explained when one hears of the great fire which took place in the city in October 1901. The conflagration is said to have completely destroyed two-thirds of the whole town, and it evidently did this damage if the few old-looking houses represent those that were saved. Outside the North Gate is a suburb, where are to be found a number of flour mills, the horizontal wheels of which are driven by the

river-water diverted on to them by dykes. In parenthesis I may mention that the horizontal-wheel system for turning the grindstones of flour mills is everywhere adopted in this district. Through the East Gate and across a bridge over the river is the road to Lung-An-fu and An-ping. Sungp'an is the furthest point where one can travel without being supplied with tents and camping-out paraphernalia; beyond, except on the Lung-An road, you have done with such conveniences as inns, while the Hsifan villages at which it may be possible to get a night's lodging have, at best, nothing to offer but a high-smelling apartment common to all, wherein it is advisable not to risk being overwhelmed. The town itself is of small size and contains, at most, a Chinese population of 3,000 actual residents, but this figure is less than half of the number always lodging within its precincts, the majority being represented by countrymen who visit Sungp'an for purpose of petty trading in food-stuffs and sundries. The official figures of the resident population for the whole district taken a short time ago were as follows:—

The City of Sungp'an	Houses 1,082.	Males 1,570	
		Females 1,300	
			2,870
On the Eastern Road to Muting-tun	Houses 140.	Males 194	
		Females 142	
			336
On the S. Road to Mao-Chow border	Houses 320.	Males 393	
		Females 312	
			705
On the W. Road to Yang Chang-lo	Houses 345.	Males 379	
		Females 310	
			689
On the N. Road to Chai K'uan	Houses 2,132.	Males 3,220	
		Females 2,671	
			5,891
Living elsewhere in the Sungp'an District	Houses 3,921.	Males 5,756	
		Females 3,806	
			9,562
Grand Total for the Sungp'an District		Males 11,512	
		Females 8,541	
			20,053

I have every reason to believe that these figures are, with the exception, perhaps, of the item for those Chinese living amongst the Tribesmen, fairly approximate.

Sungp'an has been the scene of constant fighting between the Chinese and Hsifans, and a few years ago the latter actually succeeded in capturing the town itself and held it for a short time. On that occasion the chief civil official was killed and the Brigadier-General was only just able to escape away under cover of the darkness. The whole attack took the inhabitants by surprise, and for some years afterwards none but Chinese were allowed to be within the gates of the city between sunset and sunrise: this rule has now been rescinded. Properly speaking, and on paper, the whole of the Sungp'an District Tribesmen are under the jurisdiction of the *Ting*, who has the rank and title of a *Fu*; but this official told me that he seldom interfered, except in cases happening in the city itself, as it was found to work more smoothly to leave these people to the care of the different *Tu Ssu*, or Headmen, who are appointed on the *Fu*'s recommendation and made personally responsible for the good behaviour of their sections. For the past few years peace has been well maintained under this system, and now the Chinese and Tribesmen, in the near vicinity of the city, are assimilating one with the other more and more, though there are still outbreaks happening in the more remote districts, requiring troops to be sent to restore order. These commotions arise owing to the natural lawlessness of the Tribesmen and to the enmity felt for the Chinese where the full pressure of their inevitable and overpowering encroachment has not been experienced. That the Celestial considers himself the ruler, and is looked upon as such by the Hsifan, is undoubtedly evident, and the

friendly intercourse before mentioned is perhaps only so mutual about Sungp'an; but there you see Chinese and Hsifan farming the same field, living peacefully together in the same house, treating each other sympathetically and on an apparent footing of equality.

The chief civil Chinese official is the *Ting*, and this gentleman, Huang ta-jen, is of a different sort from most Chinese mandarins, in so far that he scorns the use of a sedan chair, is seen superintending in person any public works on hand, and regularly takes his daily riding exercise. The *Ting's* emoluments—about Tls. 2,000 annually, he told me—are very small considering the work and responsibility of his post, he having frequently to make long trips into the country to hear and settle Chinese claims. Luckily he is young and energetic, and his lot does not seem to lessen a gaiety which is as refreshing to meet with in a Chinaman as it is rare. The *Chentai* heads the military roster, and his billet, too, is by no means a sinecure if the duties which he is supposed to perform are properly carried out. For some reason this appointment is held by a very old man, who is almost blind; so, if suddenly called upon to take command of any expedition in this very difficult country, he would, through infirmity, be unable to go. The force under him consists of 10 *Ying*, or regiments, of horse and foot, principally the former, and his command extends from K'uan-hsien on the Southern Road with a detachment at Lung An-fu and another at Anping. The old gentleman was most disconsolate over his position and confided to me that the whole 10 *Ying* together did not muster more than 1,800 men. He lives alone without his family, for he said it was impossible to bring them to Sungp'an, and his miserable Yamen is by no means suitable to such a high official. The *Chentai*

also told me that his stable consisted of one pony, which he dare not ride himself and was quite solicitous to lend to me.

Europeans can live very well at Sungp'an, and food is both cheap and plentiful: capital beef, mutton, poultry of all sorts, milk and butter are always obtainable. There is also a very delicate little fish resembling a dace, caught in the river; and in season partridges, pheasants and hares can be procured in the market. For vegetables, I noticed excellent potatoes, peas, cabbages, turnips and carrots; fruit, however, was neither plentiful nor very good, and I only saw pears, peaches and a small kind of apple. Mutton and beef sell for 25 to 35 cash a catty, a quart of rich milk can be bought for 20 cash, fowls 100 cash each, potatoes 10 cash a catty, and I heard that in winter a pheasant could be purchased for 25 cash. Sheep and pigs are slaughtered in the open street by butchers, and a gruesome sight is always seen round their stalls, where numbers of dogs of all sizes and shapes congregate, with their thick coats matted with the blood that has dripped on them from freshly killed animals, slaughtered with the knife.

The environs of the town are most interesting, and in places the scenery is really beautiful. To get about, however, it is almost necessary to ride, since the climbing of hills on foot in the rarified atmosphere is both trying and fatiguing to those not accustomed to it. One of the places we visited was the Llama temple, Ho Shih, quite an easy distance on horseback of 35 li. To reach there you leave Sungp'an by the South Gate, cross the river and mount by a ravine the western range of the valley, from the summit of which a splendid view of the Hsueh Shan, covered with eternal snow, can be obtained. A short stretch of grassland is traversed

before descending into another valley, presenting a beautiful *coup d'œil* as you go down. On all sides are hills covered with thick fir forests, while below one might almost think he was looking on a rural scene at home. Hsifan villages are dotted about the vale, a good half-mile wide at the bottom, with oxen (but here also yaks), horses and sheep grazing in enclosed fields. Down the centre flows a beautifully clear stream, alongside of which is the roadway, bordered on each side by a hedge of willow and wild gooseberry. The temple, like all Llama temples, has its grassplot in front and village of dirty white houses—the homes of the Llamas, of whom the temple boasts about 200. If vice of the most degrading order was ever stamped on faces, then it is on those of these priests, who, moreover, treat one with a show of indifferent insolence as galling as it is unmannerly. Cleanliness they wot not of, and their close proximity is, in consequence, a strain on one's power of endurance, to say the least. The temple itself is evidently a rich one, but we were unable to see it all on account of a service that was going on and which we were evidently not wanted to witness. Out through the East Gate of Sungp'an and along the Lung An road is another Lamasery, but of smaller size, which is worth inspecting if only for the beauty of the view. The Llamas have a ferocious dog there, however, which somewhat mars the pleasure of the visit on account of its marked desire and evident power to make a meal of you. The worshippers at these temples are Chinese as well as Hsifans, old and young, and women predominating, who go marching round and round turning the prayer-wheels, hung up in a sort of gallery.

Through the North Gate is a splendid stretch of level road for some miles along the Sungp'an valley. This is the highway to the Grass Country and it makes a capital ride,

full of novelty and interest, not lessened by meeting teams of yaks with gaudy-becapped Tibetan attendants bringing in merchandize.

Good riding is possible in all directions, though, of course, a lot of hill-climbing is necessary. The ponies mostly used are those from Kansuh, which are bigger than the small but well shaped Szechuan steed. The Kansuh pony is about the same size as the Manchurian one, though heavier and more ungainly-looking, with big fiddle-heads and massive quarters, and not, I should say, capable of much speed. Unlike most of their Manchurian brothers, they are extremely steady and docile, threading their way along without apparently taking the slightest notice of anything—a most excellent quality, more particularly appreciated when amidst a herd of yaks or sheep on a difficult piece of road.

Sport in the shape of pheasant shooting is everywhere plentiful, and from what I saw in the beginning of September a good shot, when the snow on the hills has caused the birds to seek the valleys, should have no difficulty in accounting for a bag of 25 or 30 brace of birds in a day's outing. The going, too, is not at all difficult, and the trying effort of climbing up hills can be easily avoided. Wherever we went birds were found in numbers sufficient to gladden the heart of any sportsman. We never, however, saw a partridge, though there are said to be plenty enough; but along the Anping road hares were numerous, fine big fellows they were, too, like those we get at home. For one who is more ambitious there ought to be good deer-stalking in the neighbourhood, but this sport would require an outing among the mountain-tops. The Hsifans are great hunters of deer, which they shoot with their Tibetan guns resting on a fork attached to the barrel and stuck in the ground. I tried hard to purchase one of these weapons, but nothing I had with me would induce the

owner to part. I saw one of the deer that had been lately shot—a handsome big stag with six fine antlers and weighing quite 300 lbs.

The climate of Sungp'an is, of course, cold during most months of the year, though dry and very bracing. Snow begins to fall about the end of September, and it is only possible to get one crop out of the ground annually. During the few days we were there, 27th August to 5th September, the thermometer stood at its highest, 75 degrees Fahrenheit, and on one rainy night it fell to 49 degrees. In the daytime it was warm in the sun, with a cool snap of morning freshness, most exhilarating and pleasant. The Chinese wear their wadded clothing all the year round, dressing themselves in sheepskins when the really cold weather sets in. The thermometer then goes down to zero, but I was told that most of the days were bright and sunny, so, with the dryness of the atmosphere, it must be surmised that Sungp'an possesses a climate bracing and healthy.

One of the most interesting sights in Sungp'an is the appearance of the different Tribesmen who come in to do exchange business with the Chinese in the city. I regret that, owing to the shortness of my stay in their neighbourhood, I am able to give but a very uncertain account of this people, and, in consequence, cannot add much to the little already known about them. By their picturesque though frequently grotesque garbs the Hsifan Tribes are conspicuous, and these are the people most seen about the streets. The term Mantzū, which is promiscuously given by the Chinese to all of the tribes inhabiting the district between Chinese Szechuan and Tibet, is as misleading as it is confusing, but for want of a better I will employ it here as a general name for those tribes whose country lies to the south of the Liu Hwa River and in contradistinction to the word

Hsifan, which will do to describe the undoubted Tibetan tribes to the north of it and round about Sungp'an. Of the two Hsifan tribes, namely, Lapp'a and Moorukai, and the Mantzũ tribes, Po Lu-tzu and Hofan, of whose different languages I took a small vocabulary, I found that the two former differ little in speech and are Tibetan in origin, the customs and manners of both tribes being identical. On the contrary, the dialects of the two Mantzũ tribes have hardly anything in common with each other or with that of the Hsifans, as a comparison of the few words of the vocabularies which are given in the Annex to this report will show. The Tibetan guttural sounds are impossible to reproduce on paper, but they are far more pronounced in the Hsifan dialects than in that of the Po Lu-tzu, while the Hofan sounds are the softest of them all. Very few of the Tribesmen speak Chinese, and each village has its particular interpreter (*Tung-Shih*) who transacts all outside business for his fellows. It was extremely difficult, therefore, owing to the limited knowledge of Chinese possessed by the natives questioned, to be sure that the words spoken were really those wanted, so I have confined myself here to giving the few examples where a mistake was not likely to occur.

The dress, too, of the Hsifan and Mantzũ differ; the men of the former tribes wear coats of claret-coloured serge (*Pu-Lu*) confined at the waist by a girdle and often ornamented round the edges with fur, cotton breeches and high felt boots. In cold weather a sheep-skin robe is added, the hair of which is worn inside. On their heads they wear stone-coloured low soft felt hats, the rims of which are turned up and bordered with black; many of them round Sungp'an, however, have strange sugar-loaf shaped headgear. The women envelope themselves in a garment reaching to the ankles with body and petticoats in one, and generally of blue

with deep red or yellow fancy borders round the bottom of the skirt and up the front. On their feet they wear high boots of untanned leather. Their long black hair is plaited into numerous small plaits beginning at the temples, and these are brought up and bound round the outside of a felt hat similar to that worn by the men; the plaits thus showing are decorated with numerous amber beads and shells of different colours. When *en grande tenue*, from the sides of this coiffure hang fancy embossed silver rings from which suspend gaudy red and yellow silk tassels. The whole garb gives a clumsy, overdressed appearance to the wearer, but its strangeness and bright colouring make it undoubtedly picturesque. Beauty is certainly not possessed by the Hsifans, the women being invariably flat-faced creatures, greasy and dirty to look upon, but withal more character and expression in their countenances than is usually found among the Chinese *belles*. The Mantzū dresses himself almost exclusively in the undyed serge cloth of the country: his headgear is a dirty white turban, his legs are swathed in felt puttees, and he has usually—though this is adopted from the Chinese—straw sandals on his feet. Along the Sungp'an road, and in its vicinity, many of the villagers have adopted the Chinese shaven head and queue, the latter always being wound round the head coolie-fashion. They are bright and more intelligent-looking and even dirtier-looking than their Celestial neighbours, this last saying a good deal. The women go bareheaded with their hair parted down the middle and hanging down the back in one plait: the few I saw were dressed in a pepper-and-salt coloured native serge garment, bound round the waist with a scarf and reaching to just below the knee; their legs and feet were bare. Thus clothed, though not at all pretty in face, their sturdy, small, well-set-up figures could not have been shown off to better advantage.

Both the Hsifan and Mantzŭ are timid and absurdly afraid of strangers—a state of affairs quite contrary to what I had always been led to believe. It was with difficulty that I could coax them anywhere near me, even in Sungp'an, and this made the getting of information all the harder. When you did get hold of a man, he stood before you hat in hand, bowing and scraping at everything you said and only too ready to admit all you suggested. He would belong to the Lapp'a, the Po Lu-tzu, the Moorukai or any other tribe if he thought it would please you. To give an example of this timidity, I visited, in company with the Chinese headman of the village of Hsin Feng-kuan, a Hsifan hamlet on the opposite side of the river; but on our approach all the male members of the community fled into the hills, while the females barricaded themselves up in their houses. In spite of the presence of the Chinaman—who, of course, was well known—some hours were spent in trying to get a hearing, and, although I offered a big reward to a Hsifan, who eventually summoned up sufficient pluck to present himself, it would not induce him to let us enter the portals of his house. It was only at the last moment, and then too late, when the opportunity for further research presented itself: this was in the person of a distinctly independent old Hsifan dowager of some 50 summers, who called upon me at Sungp'an with her two sons. She became most friendly, and after a pretty stiff potation of whisky, invited me to come and see her at home. Before partaking of this drink, she dipped her forefinger into the glass, murmuring the while what seemed some kind of prayer, wetted both temples and between her eyes with her finger-tips, after which she made some mystic passes with her hands over her body, flicked what was left of the liquor on her fingers into her hair, and then, catching up the glass, she drained it in quick time with evident gusto. I gathered that

this old woman was the head of a large village not far from Sungp'an, and, as she spoke a little Chinese, ran quite a big business entirely by herself. Her two sons were hulking big fellows, who stood sheepishly round the table whilst their mother did all the talking. It was a pity, indeed, that I had not seen her earlier, for under this old lady's guidance and chaperonage I am perfectly convinced that I could have gone among the Hsifans quite freely.

Neither the Hsifan nor the Mantzū make use of artificial light: they arise with the sun and retire when it sets. They possess no beds, and sleep on the floor with straw and their own clothes for a covering. At Sungp'an and other Chinese centres, special rooms upstairs are kept by innkeepers for use of Tribesmen-visitors, who will not, from choice, sleep on the ground floor. Men and women, if from one village or if well acquainted, all put up in the same room, and this is doubtless the cause of the reputation for immorality given them by the Chinese. There were a number of these upstairs rooms for Tribesmen, opening on a corridor in the inn where we lived at Sungp'an; and just after nightfall I frequently heard very clever whistling, which I was told was performed by the men to entertain themselves and companions before going to sleep. They always bring their own food, and require nothing from the innkeeper but shelter and sleeping room. Polyandry is not practised among any of the Tribesmen, but polygamy is general, if a man has sufficient means to keep more than one wife. It may here be noted that the Tribesmen are all considered to possess more wealth than their Chinese neighbours, such wealth consisting of live stock and land property. In many villages there are men who can count their head of cattle by the thousand, while the only thing they want from the Chinese is tea, native cloth, silver and other ornaments, and a few strange skins for

dressess. The rites of marriage appear simply to consist in handing over so many oxen or sheep to the girl's parents, as her price, if she herself is quite willing. Among the Hsifan and Hofan tribes a widow can marry again; but with the Po Lu-tzu this does not seem to be permitted. The Hsifan and Po Lu-tzu bury their dead during the winter; in summer they throw them into the rivers, probably because the water is then sufficiently high to carry corpses away. The Hofan usage is that of burial only.

A member of either the Sagurai or of the better known Sumu tribes I never met, and from the information about them given me by the Chinese it was impossible to deduce much. The latter race occupy the country directly south of the Liu Hwa River and are said to be governed by a Queen. This *Nu Wang*, as she is called by the Chinese, is, however, even from their accounts, only a myth, the real monarch being actually a man, who for some obscure reason calls himself a Queen. My old Hsifan lady friend told me the same story, and could offer no further explanation beyond that it pleased the Chinese to think that a Queen reigned, for what object, however, she did not know.

From the meagre information regarding these people that I was able to procure, I am of the opinion that the original inhabitants of these regions were the Po Lu-tzu and, perhaps, the Sumu tribe. The Hsifan, from their language, appearance and style of their houses, are undoubtedly Tibetan by origin, whose forefathers forsook the life of nomads for that of agriculture and stock-raising, and, coming from Tibet through the Amdon, settled in the valleys and gorges of the mountains to the north of the Liu Hwa River. The Mantzū tribes found about K'uan-hsien and Lifan Ting, i.e. the Hofan, Chiufan, etc. etc., I believe to be—and in this I am borne out somewhat by the Chinese records of these people—the aboriginal

cave-dwellers of Szechuan, whose former habitations are still seen along the course of the Yangtse and about Kiating, they having been gradually driven back by the Chinese to the patch of mountainous country bordering this eastern portion of Tibet. That they are a different race from the Po Lu-tzu, who resemble more the Tibetan type, is evident not only by their features, which are rather European in appearance, but by their language; while the only similarity which exists is in the architecture of their dwellings, and this may be explained by them not unnaturally adopting the style of living of the people whose country they invaded, in preference to again constructing the more labour-involving cave apartments.

What I have written on this subject is deduced from the little I was able to observe, and, as such, is only a theory put forward with all diffidence. I must therefore leave to others, who will have better opportunity to judge than I had, the task of studying the origin of this strange, interesting, little-known and well-to-do people.

PART III.—TRADE.

K'uan-hsien.—The trade of K'uan-hsien is of considerable importance, as may be seen by the figures given in the Table. Situated as the town is on the border-line dividing Chinese Szechuan Proper from that portion of the Province inhabited by the Mantzū tribes, the chief business of the place consists of dealings in wool, soda (碱), indigo (藍靛), and of the medicines of the Chinese pharmacopœia for which these districts are noted. It is also the centre of many coal-mines, the produce of which is in demand on account of the excellence of the output. Medicines are

brought in by merchants who periodically visit the Tribesmen for purposes of trade and with whom dealings are conducted by a system of exchange and barter. A Chinese merchant will come into K'uan-hsien with the stock he has thus procured, proceed to one of the many inns and inform the innkeeper of what he has for sale. The innkeepers act as a sort of broker, having the daily price of staples posted up in their establishments and introducing customers. Customers thus introduced, mostly agents for Chengtu firms, buy on credit of one or two months, as the case may be, and the innkeeper is responsible to the seller for payment for the goods when due. For his services he charges a fixed rate at 3 % on all transactions taking place at his inn. Ready-money dealings are rare and do not appear to be appreciated.

*Estimated Annual Quantities of Goods passing inwards
through K'uan-hsien.*

Description	Classifier of Quantity.	Quantity.	Value Tael.
Medicines	value		180,000
Young Deer Horns	catties	1,500	30,000
Old " "	piculs	1,500	6,000
Musk	taels	16,000	216,000
Wool	piculs	5,000	55,000
Indigo	value		150,000
Soda	"		150,000
Timber	"		60,000
Total Value			847,000

List and Price of K'uan-hsien Medicines.

Pei Mu	(貝母)	value per catty	Taels	1.80
Rhubarb	(大黃)	"	"	0.08
Chung Tsao	(蟲草)	"	"	4.50
Huang Ch'i	(黃耆)	"	"	0.09
Chiang Ho	(羌活)	"	"	0.07
Ch'uan Hsiung	(川芎)	"	"	0.08
Tsè Hsieh	(澤瀉)	"	"	0.09
Kan Sung	(甘松)	"	"	0.07

Mao-Chow.—Mao-Chow, as a trading centre, ranks in importance much below either K'uan-hsien or Sungp'an, though for its size and position it is a distinctly busy place: it is of note, too, in view of the saltpetre produced there, the leaching of which is under Chengtu Government control. A kind of pipeclay is manufactured at Mao-Chow and sold in sticks; it is employed, I was told, for whitening the felt soles of Chinese boots.

A Table, showing the estimated value of the annual produce of the town, is given below.

Description.	Classifier of Quantity.	Quantity.	Value.
Musk	Taels	1,000	12,000
Medicines	Value		8,000
Tobacco	Piculs	500	4,000
Pepper (<i>Zanthoxylum Bungei</i>)	Piculs	130	2,000
Saltpetre	Value		10,000
Goat Skins	Pieces	18,000	9,000
Total Value			45,000

Sungp'an.—The total annual value of the trade passing through Sungp'an is, as far as I could gather, under Tls. 1,000,000. The place itself is a depôt from which to draw goods for despatch into Tibet, and a centre for the collection of the different commodities from that country received in exchange. The chief portion of the business is in the hands of the four *Ch'a Hao*, or Government Tea Monopolists, and the rest may be said to be divided up amongst the number of petty traders who visit Sungp'an during the different trade seasons. As regards the different imports from Tibet, the seasons are fixed as follows:—1st, 2nd and 3rd moons for medicines; 4th, 5th and 6th moons for skins; 7th, 8th and 9th moons for deer horns and musk, nothing apparently being brought in during the remaining three months of the year. The business between the Chinese and Tribesmen is entirely one of barter, the latter coming in to exchange their goods for others with the small shopkeepers; and these, in their turn, sell what they have been able to secure to traders who have journeyed up from Chengtu for business. It is the four *Ch'a Hao* and a few local skin and wool merchants who are able to afford to send agents into the interior for the purpose of trade; and, as a rule, they forward the results, with a view to better profits, to their branch establishments at Chengtu and elsewhere, thus avoiding the employment of a middleman. There are, however, also a certain number of smaller Chinese merchants, who, knowing the Hsifan dialects, travel inland on their own account and bring in goods for sale: these find accommodation at the different inns, where they either store their merchandize or send it to shops for disposal. In either case a recognized fee (called *Hang-yung*) averaging about 3 % is charged for such storage, this fee being payable on sale or removal. A most

important matter for one to thoroughly understand is the different weight in catties of the picul (*I-pai-chin*). In Sungp'an rhubarb has 140 catties, Pei-mu, Kan-sung and old deer horns have 120 catties, while other medicines have generally 110 catties to the picul. At K'uan-hsien and Mao-Chow this difference varies to a greater or lesser degree, and, as far as I could see, the principle obtains for the purpose of imposing on those not "in the know"—in fact, this was the reason given me for the practice by one of the merchants themselves. The following Table will show my estimate of the trade of Sungp'an.

Imports into China.

		Value in Taels.
Skins	Sheep	150,000
	Goat	2,000
	Cow and Yak	5,000
	Furs, sundry	5,000
Medicines	Kan-sung	20,000
	Rhubarb	2,000
	Pei-mu	4,500
	Tang-kuei	1,000
	Sundry	6,500
Musk		60,000
Deer Horns	Young	15,000
	Old	2,000
Live Stock	Sheep, value Tls.	36,000
	Goats, „ „	33,000
	Yaks, „ „	20,000
		89,000
Wool	Sheep	150,000
		<hr/> 512,000 <hr/>

Exports into Tibet.

Tea 20,000 bales @ 120 catties	160,000
„ 30,000 „ @ 66 „	75,000
Silk and Woollen Goods	20,000
Cotton Goods	8,000
Iron Ware and Salt	8,000
Sundries, Clothing, Provisions, Wines, Needles, etc. etc.	18,000
	<hr/>
Total Taels	801,000
	<hr/>

Skins.—As will be seen, the trade in sheep-skins passing through Sungp'an is of considerable value, and the skins are almost all sent to Chengtu. The quality, however, is inferior to those procured in Mongolia and Manchuria. They are brought down every year from the Amdon, or Grass Country, the grazing ground of large flocks of sheep. At Sungp'an the skins are packed for transport in bundles of 110, each bundle (*Kun*) containing a more or less proportionate quantity of superior and inferior undressed skins. The sheep are fine, large animals, long-fleeced when full grown. A few of the skins are prepared at Sungp'an, but not so satisfactorily as at Chengtu, whence the better class sheep-skin garments are brought back for sale. The chief supply of goat-skins comes from the Tie-chi and Mao-Chow districts. Other furs obtained at Sungp'an are not considered sufficiently good or plentiful for the supply to get further than the confines of the Szechuan Province, and consist of the skins of the following animals, mostly of the fox tribe:—

Hu-li, or common yellow fox	value Tls. 1.60 each
Ma-sha, a yellowish grey thick fur	„ „ .45 „
Ma Lo-tzu, tortoise-shell fur	„ „ .35 „
Hung-chun, a brown black-spotted fur	„ „ 1.60 „
Tu-Erh-shih, a brown grey fur	„ „ 1.50 „
She-li, a light weighing, thick valuable fur of an animal of the lynx tribe	„ „ 5.50 „
Lang, or wolf	„ „ 1.75 „

With the exception of the wolf-skins, which are generally sold whole, all the above skins are cut and divided by the furriers for making up into the various fur garments so dear to the heart of the Chinaman; such finished garments have their special value if prepared with either the fur of the back, chest or legs of the animal. The mode of securing these different wild animals is by shooting or trapping.

Medicines.—The different varieties of medicines brought to Sungp'an are well known and held in great esteem by the Chinese all over the Empire. Those of a vegetable kind grow wild and are gathered by the Tribesmen and Chinese from hill and dale in the surrounding country. Musk is a secretion in the navel of the *Chang-tzu*, or musk deer, that are found in herds everywhere along the eastern border of Tibet and on the shores of the Koko-nor. The Chinese complain of the difficulty of obtaining musk in its pure state, owing to adulteration by the Tribesmen, whom they report as being most expert in injecting blood into the "pod" containing the secretion directly after the animal is killed. It is, however, an open question whether the Celestials are not themselves the worst offenders in this respect; anyway, musk when it reaches Shanghai is said to contain 20 % and over of foreign matter. *Lu-jung*, or deer-horns

in velvet, is a much-prized medicine among the Chinese, but the quality of horn obtainable at Sungp'an is reported as inferior to that coming from Tachienlu and K'uan-hsien.

Live Stock.—The Tribesmen around Sungp'an go in extensively for raising sheep, oxen and horses, the grassy slopes of the hills, in addition to the moorlands of the Amdon, providing most excellent grazing ground for their flocks and herds. The figure for beasts given in the Table is the number sent down annually to supply the markets of North-Western Szechuan, including those of the Chengtu Plain. A fine full-grown sheep can be bought at Sungp'an for Taels 1.30, smaller ones for 9 mace. Goats are a little more expensive, the price ranging from Taels 1.20 to Taels 2.00 a head. Besides those exported, some 7,000 sheep are slaughtered annually at Sungp'an. Oxen and yaks fetch from Taels 5.00 to 7.00 each.

Wool.—Large quantities of this staple must be used by the Tribesmen for the manufacture of the serge-cloth (called by the Chinese *Pu-lu*) which is worn by all, not excluding Llamas and women. Of the quantity of wool sent south but a minute proportion is used by the Chinese; it is only, in fact, within late years, since the foreign demand became known, that there was any considerable trade at Sungp'an in this article, and the wool purchases now made are mostly on account of foreign firms. Owing to this new demand the local price of wool has increased to more than double its former figure, *i.e.* from Taels 5.00 ten years ago to Taels 10.00-11.00, the present price per picul. The wool sent down is said to contain quite 25 % of dirt; and it might naturally be asked, considering the cost for transport and *likin* before it reaches Chungking, why means have not been devised to have it properly cleaned at Sungp'an. I purposely brought

this point before the leading merchants, and they informed me that the matter had been well considered, and, although the place offered facilities for the establishment of cleansing-houses, the water of the river was too cold to work with locally. If this—to them—insuperable difficulty could be got over, they would be able to pack the wool well and cheaply, ready for direct shipment abroad. The present practice is simply to separate, as it arrives from inland, the better and cleaner quality wool from the rest before making it up into rough unprotected bundles for conveyance south by coolie or mule.

Tea.—This is by far the most important on the list of articles brought up from the south for sale to the Tribesmen, it being, in fact, to them an absolute necessity. The stuff, however, is hard to recognize as the staple from which is brewed "the cup that cheers." The contents of the bundles I saw opened resembled more than anything else a packed collection of dried twigs, while the infusion obtained from them is as unlike one's idea of tea as it is possible to conceive. These things, anyway, are a matter of taste, and the cheapness of the twigs is a consideration; the better quality tea comes from the K'uan-hsien district and is invariably packed in large square matted parcels (*pao*) containing 120 catties. Each of these *pao* is valued at Taels 8.00, but the purchasing price at K'uan-hsien, untaxed, is Tael 1.10. The supply coming from the Shih Tsuen districts is packed in smaller parcels holding 66 catties, valued in Sungp'an at Taels 2.50 each. The trade is a monopoly in the hands of the five Ch'a Hao, or Tea Hong, which control the chief business of Sungp'an as well. The names of the four chief hong are 本立生, 義合全, 豐盛合, 鼎立元, and that of the fifth, which has not the same importance, is 永盛長. Branches of these establishments are maintained in the

commercial centres of Chengtu, K'uan-hsien, Mien Chow and Shih Tsuen and other places; the head offices are managed, with one exception, by Mahomedans, who are looked up to by all with the greatest respect. The control of the tea traffic supplying Tibet is vested in the Yen-Ch'a Tao at Chengtu, and all packages are supposed to have a label bearing the characters *Yin Ch'a* stamped with his seal. The number of these *Yin Piao* issued annually does not exceed 30,000, and the tax for each *Piao* is Tael 1.20, to cover one package, two small *pao* being reckoned as one. I heard, however, that by a mutual concession the Ch'a Hao have agreed to take up and pay for 28,000 *Piao* annually if they be supplied with 30,000, and further, so long as the monopolists do not overdo it, a matter of 5,000 packages more can be conveyed up without any impost whatever. Thus the burden of taxation is considerably lessened for the Tea Hongs, while the Government derives a certain revenue from this source of Taels 33,600 a year and is spared the trouble and expense of the upkeep of an efficient controlling staff. On account of the difficulty of being always able to obtain a sufficient means of transport, and to stoppage of traffic—which not infrequently happens through a spell of rain making certain sections of the road impassable—the Tea Hongs have established depôts at Mao-Chow and Ping Ting-kuan, where tea is stored to meet any unforeseen demand. From Sungp'an the tea is conveyed inland on the backs of yaks under the charge of a Chinese employé of the Ch'a Hao or of a trusted Hsifan agent. Caravans are regulated so as to proceed in fairly strong numbers, the men accompanying them being well armed; they are thus enabled, if necessary, to keep off roving bands of *ch'a-pa*, or robbers, who are said to be ready to pounce on and pillage any party they think they can overcome. These caravans return laden

with the goods of different kinds for which they have exchanged their previous cargo, and the profits made on transactions seem to be sufficient to compensate for the length of time—sometimes nine months—capital has to remain idle. The manager of the principal Ch'a Hao told me that his firm had always as much as 60,000 Taels up-country in merchandize. The hongts do not, as previously stated, confine themselves to business in tea alone, but despatch by caravan any other goods from which they think profit can be made.

Transport.—To and from Sungp'an the carriage of merchandize is done by coolie and by mule over an extremely difficult road, which, however, could be greatly improved if a little money were expended on its repair. When a landslip or fallen boulders make places quite impassable, an effort is made to patch up the damage, the expense being defrayed by subscription collected from the village inns whose business is in danger of suffering from the loss of passing traffic. The workmen engaged also levy a toll of a few cash from passers-by during their work, which, when finished, is anything but really satisfactory. The Sungp'an merchants complain bitterly of the existing state of affairs, and several of them begged me to represent the matter to the Viceroy, in the hope that something might be done to lessen this drawback to trade. The cost of transport from K'uan-hsien to Sungp'an by coolie is 3,200 cash per man, while for a mule it runs up to Taels 5.00; the former will carry as a rule 120 catties and take 13 days over the journey, the latter bear burdens of 240 catties and are a little quicker. Mule transport, however, is not always procurable, and the head muleteers, who are not at all to be depended upon to carry out their contracts, frequently drop goods *en route* to enable them to take up a better chance offering, and then

come back to continue with those they have, for the time being, left lying. So bad has this custom become that merchandize will sometimes take as long as six months to reach its destination. The difficulty in securing transport is the reason why there is always a large stock of wool stored at Sungp'an, for it is the class of cargo the least liable to damage by being kept, and other merchandize has therefore the preference of carriage. Whether it would pay the larger firms to run their own mule caravans, and thus be independent of the gang of muleteers, is a moot question, I think, although the merchants themselves emphatically assured me that it would not, and that they consider it the better plan to lessen the existing evil by the establishment of *depôts en route*. The yaks, however, employed exclusively for the inland transport belong to firms engaged in the up-country business, and the drivers are always Hsifans. It may here be mentioned that carrying-coolies on the road are invariably Chinese, the Tribesmen never being seen with loads on their backs.

Likin.—Before concluding I will add a few words on the subject of *likin*. The total sum reported to the Throne last year as collected for the Province under the heading of *Pai-Ho likin* was Taels 500,000, while the cost of its collection ran up to Taels 100,000. Salt *Likin* was reported at Taels 2,000,000 and that for Opium Taels 900,000. It was only in the year 1894, at the instigation of the then Viceroy, Lu Chuan-lin, that a *likin* collectorate was established at K'uan-hsien. Barriers were erected at the two rope bridges, but were instantly demolished by the people, who refused compliance with the new levy. No drastic steps were then taken to enforce obedience; but at the present moment Wei-yuan are deputed to collect *likin* at both these places, and they do so now without any opposition. This additional

impost has, however, diverted a lot of the trade from Sungp'an, which now branches off at Mao-Chow for Chung-pa and Mienchu-hsien. I was unable to get a tariff of this *likin*, which appears to be collected without method or rule; and merchants complain of great extortion as they speak of the time when the barrier outside of the North Gate of Mao-Chow was the only *likin* station between Sungp'an and Chengtu. This Mao-Chow Barrier levies a *San-fei*, i.e. Three-expenditure *likin* (expenses for Crown litigation, travelling expenses for officials on duty, wages of *ch'ai-jen*, etc. etc.) on all goods from Mao-Chow, and also a transport tax (*Kuo-shui*) on medicines and wool from Sungp'an. The tariff is as follows:—

San-fei.—Musk, 1 candareen 5 cash a navel.

Tobacco, 60 cash a picul.

Medicines, 2 % *ad valorem*.

Young deer-horns, 2 mace a pair.

Kuo-shui.—Medicines from Sungp'an, 6 % *ad valorem*.

Wool " " 7 mace a picul.

At Sungp'an there appears to be only a fixed tax levied by the officials on live-stock at the following rates:—

Goats and Sheep, 2 candareens each.

Yaks and Oxen, 160 cash each.

A portion, however, of the *Hang-yung*, or shopkeeper's perquisite, to which I have previously referred, is claimed by the Prefect in aid of his Yamen expenses (*San-fei*), and this impost seems to be regulated by mutual agreement between the official and the payer—it is sometimes even paid in kind.

Below are the names and uses of all the different medicines procured at Sungp'an:—

Pei-mu (貝母), *Fritillaria Roylei*, prescribed for colds and coughs.

Ta-huang (大黃), *Rheum palanatum*, is an aperient.

Chung-tsao (蟲草), *Sphaeria Chinensis*, a tonic and used for consumption.

Huang-ch'i (黃耆), *Polygonatum sibiricum*, a remedy for stomachic coughs.

Ch'iang-ho, red (羌活) } *Peucedanum Decursivum*, used
Tu-ho, white (獨活) } to produce perspiration.

Mien-chi (綿耆), *Eucommia ulmoides*, a remedy for stomachic coughs.

Kan-sung (甘松), *Nardostachys Chinensis*, a blood purifier, and used for scenting soap.

Tang-shen (黨參), *Codonopsis tengshen*, a tonic.

Kan-tsao (甘草), *Glycyrrhiza uralensis*, a blood purifier.

Tang-kuei (當歸), *Ligusticum Thomsonii*, a woman's medicine; a blood purifier.

Chuan-hsiung (川芎), used to produce perspiration.

Tsè-hsieh (澤瀉), a remedy for diarrhoea.

Hsing-jen (杏仁), apricot seeds, a female medicine.

Chai-hu (柴胡), used to produce perspiration.

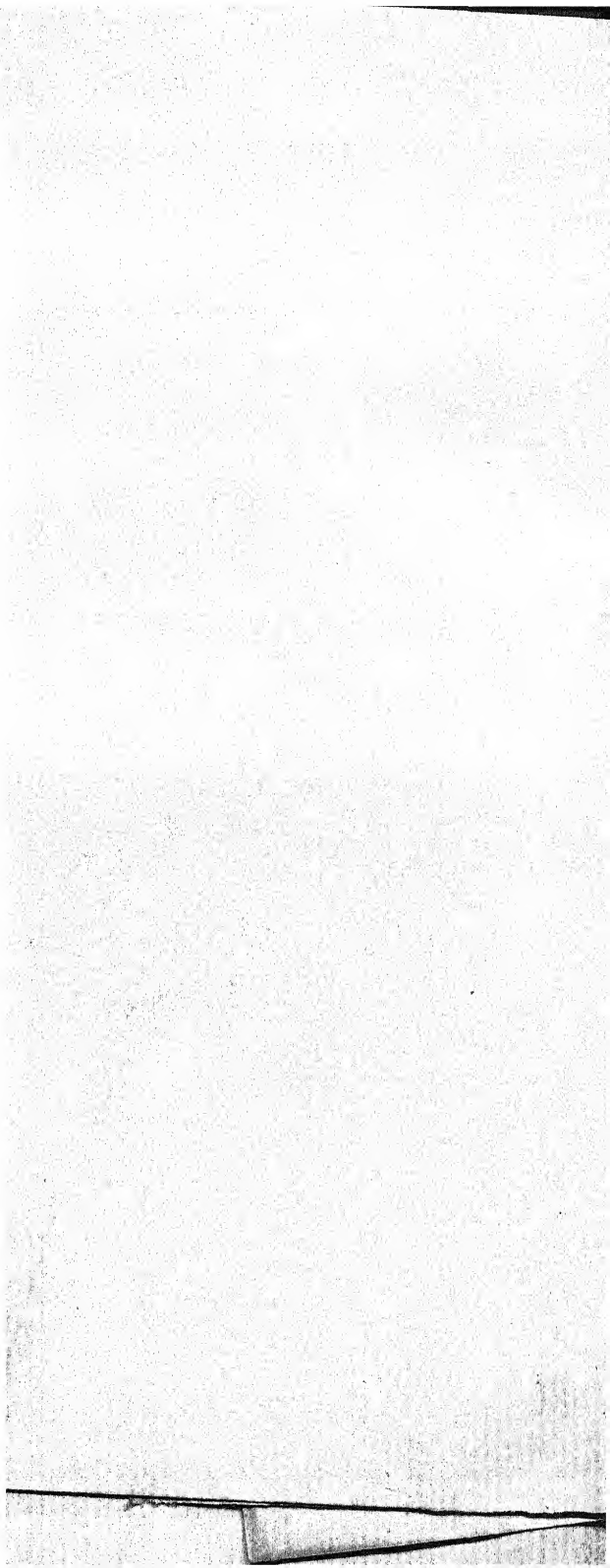
Pao-shen (泡參), a mild tonic.

Hung-ch'i (紅耆), a stomachic remedy.

Ching-ch'iao (秦艽), a remedy for colds.

Hsueh Lien-hwa (雪蓮花), a remedy for consumption.

Jen-kuo (仁果), apricots, a restorative.



ANNEX.

Vocabularies of Hsifan and Mantzŭ Tribes.

	Hsifan Tribes		Mantzŭ Tribes	
	Chinese name Lapp'a Proper name Aro	Chinese name Moorukai Proper name Moorukai	Chinese name Pu Lu-tzu Proper name Ermay	Chinese name Hofan Proper name Hofan;
One	Tsee	Ts'ee	Ura	Oh
Two	Gn'ey	Gn'ee	Nootch	Yio
Three	Sŭng	Sŭng	K'shitz	Sŭ
Four	Jer	Jer	Tezutch	Jŭi
Five	Gn'ar	Gn'ar	Watch	Wo
Six	Djŭ	Djŭ	Dzutch	H'roo
Seven	Di	Di	Stutch	Hsin
Eight	Djè	Djè	Crootch	Crow
Nine	Ger	Ger	Gŭtch	Jemu
Ten	Tamb'a	Getamb'a	Hodu	Hoyou
Eye	Gn'ee	Gn'ee	Kên	Me
Nose	Nangko	Nangko	Stock	Swiss
Mouth	Ker	Ker	Step'pu	Schwor
Hand	Lapp'a	Lapp'a	Japp'a	Ipp'a
Sheep	Lu	Lu	Gnŭ	Newerwa
House	Kor	Kor	K'ee	Chee
Cow	Dso	Yak	Kusha	So
Horse	Sch'ta	T'a	Oor	Djewa
Milk	Ooma	Oma	Book	Barbar
To come	Ho	Hō	Hei	Suko
To go	Sŭng	Sŭng	Derkên	Ulla
Good	Zonga	Zonga	Noi	Nar
Bad	Mê zonga	Mê zonga	Mêher	Marnar
Yes	Tererji	Tungari	Kowei	Ungwa
No	Maree	Maree	Mao	Mao-oo
Dog	Chingê	Chihoor	K'er	K'or

ITINERARY.

CHENG TU to—	<i>Li.</i>		<i>Li.</i>
Pi-hsien	45	Wei Mên-kuan	20
K'uan-hsien	75	Chang Ling	40
Yu-chi	30	Liang Ho-kow	5
Yang-tzu-ling	20	Shui Ta-kuan	15
Yin-ching Wan	15	Shin K'ou-chih	25
Hsin Wen-ping	20	Tie-chi	15
Sha Ping-kuan	15	Tai-ping	50
So Chiao	23	Ping Ting-kuan	20
Wen Chuan-hsien	22	Cheng Fan-pu	25
P'an Chiao	20	Chen-Ping-ai	20
Weichow	20	Chan Chiang-kuan	20
Chingpo	20	Kwei Hwa	20
Feng Mao-ping	20	Hsin T'ang-kuan	25
Shih-ku	30	An Huang-kuan	20
Mao-Chow	20	SUNGP'AN	50
		Total	<u>765</u>

The History of the Loochoo Islands.

By Charles S. Leavenworth, M.A.

Some history has been made in regard to the Loochoos since the last paper on the subject was read before this learned Society by the late Dr. S. Wells Williams, of revered memory, thirty-four years ago, in the year 1871, for, during the interval, the Loochoos have become, for a time, an important piece on the great chess-board of the international politics of the Far East.

The history of the islands naturally falls into two parts: (1) Their earlier history and the dual relationship they held toward China and Japan, and (2) Their later history, including the process by which they became an integral part of the Japanese Empire. There are very few documents extant in modern European languages dealing with the first portion of the subject, and I have relied mainly on two sources.

At the *kencho*, or prefectural office, at Naha, the capital of the islands, there is a history of the Loochoos which is in manuscript. This has been compiled by successive annalists at different times and may be regarded as the official Loochooan history. Through the kindness of the officials at Naha an abstract of this was made for me, which I have had translated and have used as one source. This will

hereafter be referred to as the "Manuscript History." The second set of sources has been found in extracts from the Chinese Imperial History of the Ming Dynasty and from the Chinese work called "The General Survey of Important Historical Facts of the Present Dynasty," translations of which have been made for me by a post-graduate student at the Nanyang College. For the later period a number of documents exist in modern European languages, and interesting side-lights are thrown on the subject by the book in Chinese, recently published, entitled "The Miscellaneous Letters and Dispatches of Li Hung Chang," extracts from which I have also had translated.

The origin of the Loochooans is lost in the mists of obscurity. The "Manuscript History" says that nothing definite can be gathered from the vague record of the past. One thing, however, is certain to any observer who visits the islands—that is, that the inhabitants are not of Malay race. Their character is of sufficient weight as evidence in this regard; for their docility and amiability, and the instances of kindness shown to shipwrecked mariners, are in marked contrast to the more or less cruel and blood-thirsty nature of the Malay, as found in islands further to the south. However, this is a question which can be left to the anthropologist, and we may proceed to the narration of the earliest myths of the Loochooans.

• The "Manuscript History" of the Loochoos says that, "According to some records, once in remote antiquity a god and a goddess came down from the castle of Heaven. They had three sons and two daughters. The eldest son was called Tenson, who was the first king of this country. The second son became the first noble and the third son was the first farmer." The two daughters were the first Shinto priestesses. Twenty-five generations descended from

Tenson, and the period of these rulers is called by the annalist the Age of Tenson, which corresponds with the ancient history of foreign countries. Apart from these events, the chronicler says there is no trustworthy record of the era or names of the kings. It is stated, however, that the country was divided into three parts, and the capital was founded with the name of Shuri and a castle was built called the castle of Shuri. The land was divided into districts, and these again into villages. There was an official called an *anzu*, under the direct control of the king, in each *magiri* or district. An official called a *yucho*, under the direct control of the *anzu*, was appointed in each village. There were no regular taxes, but in case of necessity a tax was levied equally upon the people. There were no regular laws, but criminals were dealt with by the village officials. They had the right of appeal, however, to the king, who gave final judgment after consulting with his retainers. Capital punishment was executed by means of an iron awl. Wheat, millet and rice were raised, and it is said that the customs of those early times were cruel and warlike.

The Loochoo Islands lie in the pathway of much larger and stronger nations of the Far East, and very early in their history we find that invasions of their territory occurred. First came the Chinese. The "Manuscript History" states that in the third year of Ta Yeh (大業) [A.D. 607] of the Sui (隋) Dynasty in China, the Emperor Yo, or, in Chinese, Yangti (煬帝), sent out a man to search for foreign lands. This person, accompanied by another, arrived in the Loochoos, but they were unable to understand the language and went back to China, carrying a captive with them. The next year the Emperor Yangti sent again to the Loochoos, advising them to yield. This was refused, and the Chinese Emperor sent an

army with other leaders, who defeated the Loochooans and returned to China with about a thousand captives.

Now turning to the Chinese records, we find it stated in the Ming Dynasty history that Loochoo never had communications with China before the Yuen Dynasty. In the "General Survey of Important Historical Facts of the Present Dynasty," however, it is said that the Loochoos are mentioned in history in the Wei (魏) and Tsin (晉) Dynasties, and that, during the Sui (隋) Dynasty, the first Chinese were sent to the Loochoos. In the note at the end of the same, a General, named Zen Ling (陳稜), is mentioned as having been sent across the seas to the Loochoos by the Emperor Yangti, of the Sui Dynasty. This man's name is the same as that of one of the leaders of the third expedition, sent by the Emperor Yangti, mentioned in the "Manuscript History." Thus it would seem that it was in A.D. 607, during the Sui Dynasty, that the first recorded invasion of the Loochoos by China took place. This date was about contemporaneous with the rise of Mohammed in more Western history.

There are vague references to intercourse between China and the Loochoos during the T'ang and Sung Dynasties, and Chinese history states that during the Yuen Dynasty the islands were asked to become a dependency of China, but it was not until later in history that a definite relationship was established.

The other great Far Eastern Empire, Japan, appears on the scene, for it is said that Tadahiro Shimadzu, the ancestor of the Daimyo of Satsuma in Southern Japan, was made lord of the "twelve islands of the South Sea," and this territory included Okinawa, or Loochoo, but the ties between Japan and the Loochoos did not become very close until long afterward. Meanwhile, the later kings of Tenson's Dynasty in the islands became less and less powerful and a new line

started with King Shunten. This King ascended the throne in A.D. 1189. He was the son of the celebrated Tametomo, of the Minamoto clan of Japanese history, and we may digress for a space to see how that leader reached the Loochoos. The beginnings of the Japanese influence in the Loochoos, it will be seen, occurred during the period of the Southern Sung Dynasty in China and are contemporaneous with Richard the Lion-Hearted of England and the Third Crusade of European history.

It will be remembered that in the Middle Ages of Japan, two strong clans, the Minamoto and the Taira, struggled with each other for supremacy, and the conflict finally culminated in the great naval battle at Dan-noura, near the western extremity of the Inland Sea, in which the Taira clan was completely conquered. Prior to this, however, the Minamoto had been defeated in a battle in A.D. 1156. Tametomo, the mighty warrior of this clan, in whom we are interested, was descended from a former Emperor of Japan and was famous for great strength and for his skill in archery. After the defeat of his clan he had escaped to the island of Hachijo and thence had made his way to the Loochoos. The reputed arrow of Tametomo is still shown at a temple near Naha in the islands. The Japanese historians say that Tametomo brought the *kana* characters, or Japanese alphabetical system of writing, to the Loochoos, and a Chinese historian says that Tametomo's son, King Shunten, gave that system to the people.

In regard to the Taira clan, which, as has been said, was finally defeated at the great naval battle, it is said that a remnant of the fugitives escaped to Kyushu, in southern Japan, and there is a tradition in the Loochoos that some of them reached the island of Yonakuni in that group, where they settled down.

There is a quaint story in the "Manuscript History" of the Loochoos, in regard to Tametomo and his wife, which suggests a Far Eastern Jonah, and I give it here verbatim as follows: "Tametomo came to the islands in order to escape from some trouble and married a younger sister of an *anzu* (that is, official) of Taira. She gave birth to a boy called Souton. Afterward, intending to return home, Tametomo set sail with his family. The party encountered a typhoon, which endangered the boat until it almost overturned. All the sailors said to Tametomo that the Dragon God (龍神) made this wind blow because there was a female on the boat, and asked him to send her ashore in order to save their lives. Tametomo was obliged to land her with her son Souton at the place called Makiminate and sailed away. The woman with her little son went to Urazeye and spent some time there in a humble cottage." This young lad Souton afterward ascended the throne of the Loochoos as King Shunten, as we have already seen.

Later on in the "Manuscript History" we read of a king named Eiso, of the blood of the first king Tenson, who obtained the throne after the abdication of King Shogen, because the latter considered that a famine and pestilence, which had prevailed in the islands during his reign, were due to his lack of virtue. During the reign of Eiso [A.D. 1260], a Buddhist Temple was constructed and a priest appointed to take charge, although we read much later [in the year A.D. 1603] of the Buddhist prayer called Nembutsu as being first introduced into the islands by a Buddhist priest from Japan. King Gijokujo, who ascended the throne in A.D. 1314, was careless of the government, and three kingdoms were established, for we read of the King of Sannan and the King of Sanhoku as well as of the monarch of the original government, now called

the King of Chusan. These correspond to the divisions spoken of by the Chinese Ming historian as Shang Nan (山南), "Southern Mountain," Shang Peh (山北) "Northern Mountain" and Chung Shan (中山) "Middle Mountain." But these dissensions in the islands made it easy for the Emperor of the newly established dynasty of the Mings in great China to begin to interfere. The Ming Dynasty began in A.D. 1368, and in A.D. 1371 the Ming Emperor, T'ai Tsu (太祖) or Hung Wu, sent an envoy to the Loochoos to demand submission, and the king acknowledged himself to be a subject of China and sent tribute to the Emperor. As the Chinese historian of the Ming Dynasty quaintly records, "In the first moon of the 5th year of Hung Wu, the first Ming Emperor, an ambassador was appointed, named Yang Tsa (楊載), to go to the Loochoos to tell them about the accession of the Chinese Emperor. Tsi Don (察度), the King of Chung Shan, appointed his brother Tai Ge (泰期) and some other officials to go with Yang Tsa to China to pay audience to the Emperor. They presented China with many kinds of products from their country as tribute. The Chinese Emperor was then so glad that he ordered his officials to give to the Loochoos the Chinese calendar and many kinds of fine coloured cloth woven from a mixture of silk and cotton." At another time the Emperor gave to the envoy cloth, chinaware and iron articles, and the Chinese sent chinaware and iron goods to the Loochoos in exchange for horses. But the envoy said that the Loochoocans did not care for the cloth but would like chinaware and iron kettles, so that "from that time the Chinese gifts to the Loochoos were mostly chinaware and kettles." Later on, in A.D. 1391, the Emperor T'ai Tsu sent thirty-six families of the name Bing (閩人) to the islands, some of whose descendants are still found at Kumemura,

a suburb of Naha. When a new king succeeded to the throne of the Loochoos in A.D. 1396, his appointment was received from the Chinese Emperor. These events in the Orient were occurring during the period occupied by the Hundred Years' War in European history.

It is necessary to bear in mind that suzerainty, in the Chinese acception of the term, involved something entirely different from the European idea of that political condition. China was like the Roman Empire when it had conquered the Western World, in that China was not yet acquainted with any rival for power in the Eastern World. In European history even the mildest form of continuous interference in the affairs of another country aims at control, or at least at influence, as is shown by the words themselves, "spheres of influence" and "protectorates." This is because various rivals, more or less equal, have struggled to extend their sway or influence over outside peoples. But with China the philosophy of the situation was entirely different. She had no rivals. Hence why should she trouble herself to control or influence peoples on the fringes of the world. It was, as has been well shown, her ideal to be the teacher of her civilization to these peoples and not to be their ruler or their protector. She was content as long as tribute came from them as an acknowledgment of her superiority as a teacher. When Japan appears again in a later act of the Loochooan drama we shall find that she entertained the usually received European conception of suzerainty, and hence a conflict of ideas arose between China and Japan.

To resume our narrative, a strong king, Hashi, arose in the Loochoos, who combined again into one state the three separate kingdoms which had arisen. To this king the Ming Emperor Hsüan Tsung gave, in A.D. 1430, the

family name of Sho, which continued to be used by the Loochooan kings. The further records of the Ming Dynasty history are filled with references to tribute from Loochoo, to gifts from the Chinese Emperors and to the arrival of Loochooan students to study in the universities of China. That the islanders also had some slight relations with far-lying countries is proved by the fact that references are made in the "Manuscript History" to a Siamese ship which came to the Loochoos to trade, to the sailing of an interpreter in A.D. 1467, and to a voyage of one hundred men to Malacca in A.D. 1503.

Again Japan appears on the scene of action. We must remember that it was during the Middle Ages of her history, and among the great feudal lords, the Daimyo of Satsuma was very powerful. By the geographical position of that fief, situated as it is in the south of Japan near the Loochoos, a great interest would be felt in those islands. In the year A.D. 1609 we find that the Daimyo of Satsuma, Iyehisa Shimadzu, obtained permission from the Shogun to conquer the Loochoos. He sent his forces, commanded by his two generals Kabayama and Hirata, and invaded the islands. The Loochooans were defeated and their king was carried away captive to Satsuma. He was cordially treated there and later on returned to the Loochoos. The Japanese Daimyo established a local government in the islands, took a census, surveyed the lands and collected taxes from the inhabitants. After this we find a state of dual dependence of the Loochoos both on China and on Japan. The Loochooans were content with this double allegiance, saying that they regarded China as their father and Japan as their mother. But it was an ambiguous condition of affairs, which was liable to breed trouble, as we shall see in the sequel. In order to fix the time in our minds, on a peg, as

it were, of Western history, it will be remembered that Jamestown in Virginia was founded by the English in the year 1607 and that the adventures of Captain John Smith took place at about this date. The Ming Dynasty in China was drawing near its end, and while we read the record in the dynastic history of the coming of the Japanese to the Loochoos, no effective protest was made, and China seemed content as long as she continued to receive her own tribute from the islanders.

In the records of the early period of the present dynasty we read of Loochooan students coming to China as under the Mings. During the reign of K'ang Hsi a Confucian Temple was built near Naha, and the natives continued to show fondness for Chinese literature. K'ang Hsi also established a Confucian school in the islands and helped them in many ways. On the other hand, the dual relationship still continued, for the Japanese historians tell us that while China sent an envoy at every coronation of a Loochooan king, yet the Loochooans also sent an envoy and an assistant envoy to Yedo to thank the Japanese for the accession to the throne. In Chinese history we read that, at a certain period, while the Loochooans had formerly sent as tribute gold and silver cups, gilded fans, spices, armour, swords, etc., the tribute was then fixed to be horses, sulphur, red copper, wrinkle shells, etc., although later on horses were exempted.

One passage of the Chinese historian is worthy of being transferred to this paper. After a voyage to the islands, the Chinese ambassadors reported that birds had been seen flying alongside the ship and two fishes swimming on either side of the ship, so that they could be considered as giving a welcome to the ambassadors of the Emperor of China. Furthermore, the waves and winds stopped in certain places where the ship passed, and this, the ambassadors averred, was

due to the goodness and merit of the Emperor, which had appealed to God himself. Moreover, since the Emperor's own handwriting was on board, God had favoured them, they said, with good fortune, and they concluded, "Kindly order your officers to put this down in the Imperial History."

A long period now elapses, filled with the records of the accessions and deaths of Loochooan kings. The "Manuscript History" ends with the accession of King Sho Iku in 1835 and concludes with the words "Since his reign European and American ships have made frequent visits." A number of foreign ships touched at the islands, and these travellers have left us accounts of what they saw there. We thus come to the time when the nations of the modern world first learned about the Loochoos.

When the guns of Perry's Expedition came thundering at the gates of Japan, with a message which was to bring a new era to the Land of the Rising Sun, the Loochoo Islands became a rendezvous for the American ships, and, in the narrative of that voyage we find a store of useful information about the group. Commodore Perry had proposed to occupy ports in the islands, but fortunately for the future of international relations (this plan was not carried out. Dr. S. Wells Williams was the interpreter for Perry's Expedition, and the celebrated writer and traveller, Bayard Taylor, accompanied it. Much assistance was received from the missionary, Dr. Bettelheim, who resided in the islands at that period and whom other travellers also mention.

After the Mikado had been restored to supreme authority in Japan a new age dawned, when ambitious thoughts of a mighty destiny in the the Far East began to stir in the breasts of the Japanese, and we find that the Loochooans were forbidden to send their annual tribute to China. We can

regard this as the beginning of the second and later portion of Loochooan history.

It has been reserved for a later generation in China to feel the impulse of the new ideas coming from the Occident, and that Empire continued in the unfortunate sleep of the Middle Ages during this critical period in the history of the Loochoos. Hence, when the trouble arose over the dual relationship of the islands to the two great empires of the Far East, we find China inert and acquiescent, still holding her original theory of suzerainty, while Japan, energetic and awake, changed this uncertain condition of the group into a definite direct relation as a dependency of her own Empire only. Let us study the process, accounts of which are given by Professor Ariga in the recent work, edited by Alfred Stead, entitled "Japan by the Japanese," and by M. Henri Cordier in his "Histoire des Relations de la Chine, etc." It must be remembered that there might have been danger of some strong European Power seizing the Loochoos in case the problem still remained unsolved, and, furthermore, that there was an economic cause for Japan's interest in the islands, as she took nearly all the produce of sugar exported from the group.

In December 1871 a Loochooan junk was stranded on the southern coast of Formosa. There were sixty-six natives of Loochoo who composed the crew, and of these fifty-four were killed by the Botan savages. The Loochooan Government asked for the protection of Japan. In September 1872 the new king of the Loochoos, Sho Tai, was requested to send a member of his family to Tokyo to announce his accession and to congratulate the Mikado on his restoration to power. When the mission came to Japan the king was recognized as King of Loochoo by the Japanese Imperial Government and was made one of the peers of Japan. According to law, all

the peers must reside at Tokyo, and therefore a house was given him at the capital and a sum of 30,000 yen was granted to him. Loochoo had a national debt of 200,000 yen. New bonds were issued to cancel this debt, which were guaranteed by the Japanese Imperial Department of Finance. The European Powers and America had in general regarded Loochoo as independent and had made treaties with her. The United States had made such a treaty in 1854. The American Minister at Tokyo, in view of the changed condition of affairs, asked the Japanese Government if Japan intended to bear the international responsibilities of Loochoo. The Japanese Minister of Foreign Affairs, in reply, stated that Loochoo had been a dependency of Japan, but by the recent transformation had been changed into a province, and that Japan would keep it intact and assume all its obligations. Other nations agreed to this new relationship of Loochoo, but the question of the attitude of China still remained open, as she could raise claims on account of the dual dependency which existed.

The murder of Loochooans by the savages in Formosa in 1871 has already been mentioned. The Japanese Government ascertained verbally that the Chinese Government did not object to calling the natives of Loochoo Japanese subjects, and, furthermore, would not object if a Japanese force was sent to Formosa to punish the savages there. It was, moreover, a question whether the Formosan savages could be considered as being under Chinese jurisdiction, or whether this part of Formosa was a kind of No-man's-land. Accordingly in 1874 an expeditionary force was prepared to be sent to Formosa, but it seemed that China would now make a protest. Then a step was taken which for a time, in the initial stages, somewhat resembled the attitude of the statesman Cavour towards Garibaldi's expedition to Sicily during the welding

of modern Italy in recent European history, that is, ostensibly disregarding it while at the same time not effectively hindering it. The Government at Tokyo, wishing to avoid international complications, commanded Yorimichi Saigo, the nephew of the great Saigo, who was the commander of the expedition, not to depart. Saigo, however, refused to listen, and said that in case of need the Japanese Government could say that he was acting without the consent of the Government. The Japanese Government, however, took the responsibility and the expedition sailed for Formosa. A detailed account of its operations there and the punishment of the savages will be found in Hon. James W. Davidson's book "*The Island of Formosa, Past and Present.*"

China protested, and for a time it appeared that war was imminent between China and Japan. The Japanese Government then appointed Minister Okubo, Minister Plenipotentiary to China, and through his efforts and the mediation of Mr. Wade, British Minister in Peking (afterwards Sir Thomas Wade) the crisis was tided over and an agreement between the two empires was signed at Tientsin on the 31st October 1874. It is as follows, and the important phrases bearing on the status of the Loochoos are italicized:—

"AGREEMENT.

"[Preamble.] Whereas, Okubo, High Commissioner Plenipotentiary of Japan, Sangi, Councillor of State and Secretary of the Interior Department [on the one part], and [names of Prince Kung and nine other Chinese officials] of the Tsung li Yamen of China [on the other part], having discussed the subject of Articles of Agreement and fixed the manner of their settlement; and it having been understood that the subjects of every nation must be duly protected from injury; that therefore every nation may take efficient measures

for the security of its subjects; that if anything [injurious] happen within the limits of any State, that State should undertake the duty of reparation; that the aborigines of Formosa formerly committed outrages upon *subjects of Japan*; that Japan sent troops for the sole purpose of inflicting punishment on these aborigines, and that the troops are to be withdrawn, China assuming the responsibility of measures for the future; therefore, the following Articles have been drawn up and agreed upon:—

Article I.

“The present enterprise of Japan is a just and rightful proceeding, *to protect her own subjects*, and China does not designate it as a wrong action.

Article II.

“A sum of money shall be given by China for relief to the families of *the shipwrecked [Japanese] subjects* that were maltreated. Japan has constructed roads and built houses, etc. in that place. China, wishing to have the use of these for herself, agrees to make payment for them. The amount is determined by a special document.

Article III.

“All the official correspondence hitherto exchanged between the two States shall be returned [mutually] and be annulled, to prevent any future misunderstanding. As to the savages, China engages to establish authority, and promises that navigators shall be protected from injury by them.

CONTRACT.

“With regard to the question of Formosa, Mr. Wade, H.B.M.’s Minister, having spoken on the subject to the two parties, they, the said Commissioners of the two nations, have arranged for settlement, thus:—

"I.—China agrees that she shall pay the sum of one hundred thousand taels, for relief to the families of *the subjects of Japan* who were murdered.

"II.—China wishes that, after Japan shall have withdrawn her troops, all the roads that have been repaired and all the houses that have been built, etc. shall be retained for her use ; at the same time consenting to pay the sum of four hundred thousand taels by way of recompense ; and it is agreed that Japan shall withdraw all her troops, and China shall pay the whole amount without fail, by the 20th day of December, the seventh year of Meiji, with Japan, or on the 22nd day of the eleventh moon, the thirteenth year of Tung Chi, with China ; but, in the event of Japan not withdrawing her troops, China shall not pay the amount.

"This settlement having been concluded, each party has taken one copy of the contract as voucher."

From the above it will be seen that China acknowledged the Loochooans as subjects of Japan, without making any reference to the islands as a dependency of China, and they were treated by Japan henceforth as her own territory only.

The Loochooans objected at first to this condition of affairs and still wished the dual dependency to continue. Appeals were made to foreign Powers, including China, but none of them interfered, and China herself, becoming involved with Russia over the Kuldja incident, made no effective protest. General Grant, who was at this time on a tour around the world, used his influence in 1879 toward avoiding a conflict between China and Japan over the question ; and although we find many references, in Li Hung Chang's Letters and Dispatches, to the islands, nothing definite was done by China to revive her claims, which she had tacitly given up by the Agreement of 1874. In these Letters and Dispatches of

Li Hung Chang the assertion is made that General Grant promised Li to use his good offices toward arbitration in case China would prohibit the emigration of laborers to San Francisco for a certain period of time.

An attempt was made a little later to revise the unsatisfactory treaty of 1871 between China and Japan (not the Formosan Agreement of 1874), and the Japanese, while holding to their original contention that the Loochoos were an internal domestic affair of their own, proposed to cede to China two islands of the group, namely Miyako and Yayeyama, which lie near Formosa, in return for treaty revision allowing greater facilities for Japanese trade in the interior of China. A conference was held at Peking, but some hitch occurred in the negotiations, it being related that, at the last moment, the Chinese plenipotentiary said that he could not make a conclusive agreement without referring to some other dignitaries, and the matter was not discussed any further by Japan.

The last king of the Loochoos died recently in Tokyo, and no successor has been appointed. The natives of the islands were in favour of China up to the period of the Chino-Japanese War, but since that time they have been very loyal to Japan. Their devotion to that Empire is now undoubted, and with the progress of the Japanese language, Japanese education and manners and customs in the Loochoos, they seem in a fair way to be completely assimilated in time.

Java.

By Juan Mencarini.

Looking over the extensive and varied mass of papers read before our learned Society, I was astonished to find so very little relating to Java, this most interesting island of the Indian Ocean,—supremely interesting from its geographical position, its history, and especially so to all who take an interest in the Far East. Now, when the eyes of the whole world are centred on the sanguinary struggle unfortunately going on between the Russian and Japanese forces, is the time, I conceive, for the white man to occupy himself with all, and any part, of this corner of the globe, where, sooner or later, a conflict will surely arise between the natives and the white dominant power. From the time of the great Sepoy Mutiny, various attempts have been made by the Asiatics to rid themselves of the ever-conquering Caucasian. Crushed in India, he was likewise subdued in Sumatra, the Malay Peninsula, in the Philippine Islands; and lately at our own doors during the Boxer troubles, the arms of the white man have been kept busy in subjugating the Asiatic hosts, who, with fanatic despair, in vain tried to free their mother-country from the hated intruder.

Suddenly a minute spot on the globe's surface rises from the darkness ; and in less than a man's generation we see a little country grow formidable, acquire all the white man's knowledge, and with the enemy's own arms oppose itself to the intruder, arriving with astonishing fool-hardiness as a second David to meet in single combat the Goliath of Europe. Its undoubted success all along the line up to date has astounded the most incredulous, and has set Europe thinking seriously of the imminent menace prepared for the white man, should the victorious Japanese have the upper hand in this deadly struggle. The Asiatic, or yellow man, as we are accustomed to know him, once convinced of the possibility of ousting the white man from his soil, will not be long before rising *en masse* against his dominator ; and the vast markets so dearly bought with the blood of our ancestors will surely be lost to our manufacturers and traders, whose millions of employees would necessarily starve for want of work, making the economical and social situation of Europe more troublesome and more difficult to solve. The natural patriotic aspiration to free Asia from the dominant white is one with which we can sympathize, but I leave it to my indulgent readers to solve these two most important questions. Is it not an unattainable illusion for the Asiatic to hope for such liberty ? Would not the united West consider that this loss concerned its very existence ? Pray forgive my digression from the main object of the paper, but my pen unwittingly traced these impressions of my preoccupied mind, for I maintain it concerns every white man, and especially those who, like myself, have made their homes in the Far East.

But let us go back to our Java, the pretty Island, the spot which to my mind, if there was an earthly paradise, Nature must have selected as the most appropriate for the

abode of quietness and happiness. From very ancient times much has been written by learned men as to the probable origin of the name given to the Island. In my opinion the most accurate surmise is that it was so called by ancient traders, and is a corruption of the Sanscrit word Yawa, barley, which was the principal food-stuff of the aborigines, as narrated by the early Persian and Arabic travellers to the Island. Java was known at the beginning of our era, as Indian, Chinese, Arabian and Persian works testify. All these speak highly of the natural richness of the soil, the beauty of its scenery and the industry of its population.

Although at the time Java was visited by the first Europeans the whole of the Island was under one sovereign, local history shows that at one period it was divided into two independent Sultanates, which in turn had a large number of petty Rajahs under their suzerainty. Ancient Chinese works often mention the island. Chia-po is the name given to it in most of the books I have seen, but in the *Tung Tien* it is mentioned as having changed its name during the Yuen Dynasty in A.D. 1279 to Kwa-wa. It is mentioned also as Holin, which is probably a corruption of the name Holland. In several works, long chapters are dedicated to its large trade with Southern China; they describe its people, and mention is made of several tributary embassies to the Chinese Emperors, the first one arriving at Kaifeng, in Honan, in A.D. 962, the seventh year of the Emperor Tai-Tsung of the Sung Dynasty.

Foreign authors do not agree as to the probable origin of the Javanese. In a paper on the Philippines which I had the honour to read before this learned Society three years ago touching on the origin of the aborigines of that archipelago, I ventured the opinion that all aborigines in the extreme Orient probably came from the same stock.

I will take the liberty to re-state my theory, as applying also to Java. I said :—

“Of undoubtedly volcanic origin, the archipelago would seem from many of its features to have been once connected with the mainland as well as with the Kamchatka Peninsula, the islands of Japan and Formosa in the north, and Borneo, Java and Sumatra in the south and south-west. The chain of volcanic mountains which runs across all these islands, is in my opinion a strong indication of their having once formed an integral part of the adjacent continent. It is a well-known fact that the China Sea is exceedingly shallow compared to other similarly vast expanses of water. It is therefore probable that a vast and extraordinary cataclysm separated the islands, and inundating the valleys left the higher lands dry, and that on them the aboriginal inhabitants took refuge. Hence the undoubted similarity of the aboriginal tribes of Kamchatka, the Ainos of Japan, the variously named aboriginal Formosans, the Negritos and Igorrotes of the Philippines, and the Dyaks of Borneo, Java and Sumatra. A comparative study also in craniology, their languages and manners, has shown many a similarity between these tribes. As science progresses and the attention of scientists is attracted to these regions, I have no doubt more marked resemblances will be discovered to confirm my theory. These rapidly disappearing races are a most interesting study, and I venture to call them to the attention of our learned men at home in the hope that they will take up this subject before it is too late.”

Whatever may have been the origin of the inhabitants, the descriptions supplied by the first foreigners who arrived on the Island show that the race at that time was of Malay descent very much mixed with Chinese. My own observations during my visits confirm this opinion. There is no doubting

the evidence that there are many salient Mongolian characteristics in the features of the Javanese. This is especially noticeable in the shape of their heads, which are lozenged, the forehead and chin sharpening, and the cheek-bones broad and protruding. The eyes are oblique and small, being shaded with very little eyebrows or eyelids. The nose is flat and the lips are thin. The colour of their skin is brown, and another peculiarity is that they are not hairy, few being able to grow a moustache and far less a beard. In stature they are small, rather below the middle-sized man, but well shaped and very agile. Intelligent and industrious, their chief qualities are obedience to law and respect for superiors. In fact, if I have any criticism to make from my personal observations of the system of Government carried on by the Dutch, it is their having, perhaps, abused too much the peaceful disposition of their subjects, and held them in such a state of subjection that when a native meets a foreigner, especially in the interior, he not only steps aside for the *Tuan* (Master), as the white man is called, but crouches on his heels, bending low his forehead, so as not to meet the white man's eyes.

I must confess I have not been able to find that the Javanese women possess the excessive beauty which many a foreigner had assured me they are graced with. In my visit to the Island I was honoured with an invitation to a reception by H.R.H. the Susunan of Sorekarta, or, as he is commonly called, the Sultan of Java. About two hundred women were in the magnificent marble hall, which was lighted by electricity. To melodious, soft music, twenty-seven finely dressed and superbly jewelled girls danced, or rather contorted. I could not see one that had even average beauty—not one with what the French would call *la beauté du diable*; and as to their dancing, I much regret to say I could not admire their supposed gracefulness. It was all supremely

interesting and pleasing, and the *tout ensemble* quite effective—with their pretty native court dresses, and the aristocratic bearing of all in the hall—but nothing to cause one to rave about the beauty and gracefulness of the Javanese women.

The climate of Java, as of all countries in the tropics, is damp, but although along the sea-coast the thermometer often registers as high as 100° Fahr., it is wonderful what an agreeable change one can obtain with only a few hours' climbing to the interior in a train. Forming a plateau in the centre from the sea-coast, the whole of the island rises, attaining a height of from three to eleven thousand feet above the sea level. Of undoubted volcanic origin, the country is full of volcanoes, some in perpetual eruption. It must be on this account that the natives live in thatched dwellings and the foreigners in bungalows.

I have never seen such lavish use of white marble as in Java. The most unpretentious foreigner's house is paved with this white stone, and elegant columns of the same material support the roofs of the entertaining rooms. In the evenings as one passes in front of these small but dainty looking palaces, especially with open doors and windows splendidly lighted, the effect is superb and cannot easily be forgotten.

According to the *Annuaire Statistique pour le Royaume des Pays-Bas* for 1902, the last census of the Island was taken in 1900, and showed a total population of 61,700 Europeans, 272,800 Chinese, 16,200 Arabs, 3,000 Orientals not natives, and 26,635,000 natives, making a grand total of 26,988,700 inhabitants; reckoning the island to contain 2,290 square miles this gives nearly 12 people to the square mile. The population is densest in the provinces of Pagelen and Kedoe, which contain nearly 24 inhabitants per square mile, and least in Besôcki, which has only five. The native, as I

have already said, is an industrious, hard-working individual, and it is certainly wonderful how cheaply he labours. A working-man's wages are from 0.40 florin cents to a maximum of 2 florins or guilders. A coolie's wages are still more ridiculously low, from 0.15 to 0.50 florins, etc.

The Dutch Government looks very well after the intellectual welfare of its subjects, for in 1902 there were 258 State schools and 324 private ones, having a total of 84,527 pupils attending them.

The religion of the inhabitants is Mohammedan. Little is known of the religion of the aborigines, but it is fair to suppose that they, like all sons of the forest, must have been superstitious and worshippers of Nature. As in most countries, history and religious movements in Java have been connected, so I will give a brief sketch of both. Fa-Hsien, the celebrated Chinese traveller, mentions that in A.D. 414, when he visited the Island, he found the natives to be Brahmins. According to tradition, the Java era begins with Aji Saka, corresponding with the 75th year of our era. Inscriptions point to the fact that Buddhism was the State religion in A.D. 656, and refer to the magnificent temples of Boro Boedor. Aji Saka is supposed by some to have been a traveller from the west, who established a colony on the Island. Becoming a powerful prince he dominated most of the tribes and introduced letters, government and religion. This latter must have been the re-establishment of Brahminism, for tradition says that in A.D. 1018 1,000 temples at Brambanan, distinctly Brahmin in character, were completed, although tradition also says they were constructed in A.D. 525. About A.D. 289 Bam Kati was the first Hindu sovereign of Java. The establishment of this race in the Island is enveloped in a mass of mystery and legends, and little is definitely known.

During the long reign of the Indu dynasty, which brings us to 1381, Java attracted considerable attention from its neighbouring countries, especially during the domination of Panji, a supposed adventurer from India, who soon subdued the whole of the Island and placed it under one government. He is supposed to have been the introducer of the Kris, the famous Malay sword, and many useful articles are also attributed to his invention. In the year 1118 during the reign of Prabu Moding Sari, his elder brother, who had visited India, returned, accompanied by an Arab, and this is the first instance in Javan history in which Mohammed is mentioned. The rulers were soon converted to this new religion, and the whole of the population followed them. Idols were abandoned, and, in the place of the neglected temples erected by their forefathers, new mosques were erected.

About the year 1500 the first European navigators, mostly Portuguese, visited the Island and established trade. In 1524 the Dutch visited Java, but it was not till about 1540 that they established themselves at Yakatra, now known as Batavia. Little by little the Hollanders took possession of the whole Island, profiting by the feuds existing between the Susunan and the numerous petty chieftains on the Island; but this was not accomplished without great loss of blood. In August 1811 the British forces arrived and Sir Stamford Raffles was appointed first Governor of the Island. The British occupation lasted till 1819, when the Island was restored to the crown of Holland, to which, up to this date, it belongs.

As I have already mentioned, Java from remote times has been noted for its great richness. A tropical growth, well manured by volcanic detritus must necessarily render the soil excessively fertile. The Dutch have dedicated all their energies to the cultivation of the soil and have at Buitenzorg the

celebrated botanical gardens where every known plant suitable to the soil of the Island is introduced, reared and cultivated. Java produces the following principal staples of trade, which I give with their respective statistics for 1902: Sugar, 14,536,100 piculs; coffee, 252,000 piculs; chinchona, 3,133,000 kilos; tobacco leaf 19,721,000 kilos; tea, 7,524,000 kilos; indigo, 601,300 kilos; cocoa, 537,000 kilos, and rice over 70,000,000 piculs. The total value of Imports during 1903 was 110,000,000 dollars; of Exports, 160,000,000 dollars. The Import Duty received was, in 1902, 10,073,000 guilders; the Export Duty 1,179,000 guilders.

Buitenzorg is only a little over an hour's train ride from Batavia, and my visit to this place will ever remain impressed upon my mind. Landing from the train, just before dark, I was conveyed to the hotel in a comfortable *dos-à-dos*, as the dog-carts are called. After dinner, as I was preparing to retire, a thunder-storm, accompanied with a terrible shower of rain, burst upon us with the rapidity and ferocity of these tropical phenomena. The magnificence of the scene, revealed to me through the open windows, is ever to be remembered. My room, situated on the summit of a hill about a couple of hundred feet high, overlooked a vast valley through which ran a narrow rivulet, the beautiful tropical palm-leaves on both banks forming a natural canopy over it. At the further end of the valley rose the pretty and majestic Mount Salak, ever green with wondrous vegetation. Imagine the magnificent appearance of this beautiful mountain-side with thousands of lightning flashes crossing it from every direction. In ecstasy, I remained nailed to the window during the time the storm lasted, which was much too short, for I never expect to see again a scene so grand, so magnificent as this was.

The Dutch, who are second only to the British as colonists, understanding the necessity of easy communication

have made beautiful roads all over the Island, and where possible railway traffic has been adopted. During my enchanting sojourn on the Island, and in visiting Garut, Pranbañang and the ruins of ancient temples, I had sometimes to be conveyed in carriages, and I must confess I was enchanted not only with the comforts of the vehicles and their rapidity, but also with the paternal care bestowed upon the traveller by the Government. All over the Island the Dutch have built comfortable *passagrahaus*, as the rest-houses are called, which are in charge of pensioned Dutch army men, and where one can find everything desirable for comfort, and all tariffed at very reasonable prices.

In my pilgrimage through the Island I naturally went to see Java's wonder, the ruins of Boro Boedor, and I can assure my readers that the visit is worth the trouble it may give. This magnificent temple, now in complete ruin, still shows the high civilisation of its constructors. Over 140 feet in height rises a stupendous pyramid of uncemented stones, forming five uncovered galleries, the walls of which are all covered by beautiful bas-reliefs of exquisite finish. The whole life of Buddah, from his infancy to his entrance into Nirvana, is depicted in these wonderful pictures, carved on the coarse trachyte stones brought from the three volcanoes across the valley. These volcanoes are the Svemburg, the Merbaboe and the Merapi, the last two being in constant eruption, and producing a magnificent scenic effect.

Added to the interest which the specially beautiful scenery of Java possesses, one can enjoy the marvels shown in the ruins of Boro Boeder, Mendot, Prambanam and Djokjakarta, and the highly excitable and exhilarating effect of volcano climbing. The visit is also highly educative, and I know of no better place in which a holiday may be spent.

Shanghai Folk-lore.

By Rev. Ernest Box, M.A.

A few years ago I prepared a paper for this Society on Shanghai Folk-lore, from notes gathered during the years 1890-1898. Since then, though having little leisure for further study of this interesting subject, I have continued to make a note of anything I have come across bearing on this question, and by request I now give a selection from these notes. Thinking it would make more interesting reading, I have arranged my material in the form of a "Chinese Book of Days," somewhat after the fashion of that famous and fascinating work called "Chambers's Book of Days." We can in this way study Shanghai Folk-lore from the point of view of the home life of the people. Some of the facts we shall give will of necessity be already familiar to students of Chinese Folk-lore, as they are common to the greater part of China; others, which are peculiar to this district, will probably be new. Of course I cannot attempt in one short paper anything at all complete or exhaustive, but I offer these notes as a contribution towards this subject.

In the cycle of a year we come then first to the great day in China's "Book of Days," *viz.* New Year's Day, the *1st Day of the 1st Moon* (called 元旦). At daylight

on New Year's morning all the members of the family partake of sweet rice-cakes, round and oval in shape (糖圓) (圓團). Even prisoners in the gaols have these cakes given them by the official in whose custody they are. The sweetness typifies pleasant things, and the shape, round and oval, is suggestive of a complete family circle, and also of things that pass easily and without friction.

It is the custom here, for all who can, to rise very early on New Year's morning, from 3 to 5 if possible, and go out to meet the God of Good Luck (喜神方). The Court Astrologer determines each year from which point of the compass this auspicious visitor may be expected, and it is recorded in the almanack (曆本), which the people are careful to consult. They then, early on New Year's morning, take a walk in the direction advised, often after having first worshipped in the temples. The first person who is fortunate enough to meet the God of Good Luck will, it is supposed, enjoy the best of good luck during the year.

At the New Year Season the Laughing Buddha (彌陀佛), they say, gives everyone a holiday, and it is therefore unlucky to do any unnecessary labour at this time. All business is suspended, and no domestic duties, such as cooking, sweeping, etc., are performed. *Scissors and Needles* must not be used on New Year's Day, nor must dirty water be thrown out of the door or window on to the ground. What you do on this day you will do all the year round. If you work, you will have a year of toil. If you throw out water, you throw out the money you ought to receive during the year. Slave-girls and daughters-in-law should not be beaten on this day, nor should the feet of young girls be freshly bound. Everyone should, if possible, be dressed in new or clean clothes, and one's words be respectful,

mild and pleasant to the ear. Neglect of this latter precaution is a frequent cause of quarrelling, as the one offended against regards such words as an ill omen. The word for *death* is especially taboo. As far as possible, only food laid up in store in the old year should be eaten on this day, as this is suggestive of abundance. A fish suspended in the house is also potent in bringing about a year of plenty (魚 = 有餘), symbolizing, as it does, the cornucopia.

The 15th of the 1st Moon, or the first full moon of the year (called 正月半 or 元宵), is the next day of importance. On this day the Kitchen God (灶君) is welcomed back, after giving his report of the family at head-quarters. Some people, however, still follow the old date, viz. the 24th.

About 9 or 10 in the evening candles are placed on the kitchen stove. Incense is then burnt and the candles lit, and crackers are also fired outside the house, and the god is thus welcomed back with signs of reverence and pleasure.

The Kitchen God's paper image (灶君佛模 or 馬) is placed in the little receptacle and surrounded with a gold paper screen, and is then worshipped by each member of the family from the eldest to the youngest. Earlier in the day the women of the family have been busy preparing sweet round cakes (糰子) similar to those eaten on the 1st of the month but with a small piece of pork inside.

The head of the family places four of these round cakes, typical of double pairs or unbroken pairs of husband and wife, in each generation, on a ledge outside the shrine. Cakes similar to these are now eaten by all the members of the family, who thus in feasting express their joy at the return of the Kitchen God, and rejoice too that the family circle, typified by the round cakes, is unbroken.

The day (the first full moon of the year) and the round moon-like cakes clearly connect this festival with the old custom of moon worship.

The Feast of Lanterns (燈節).

At this season there is also the custom of making lanterns of silk or paper over bamboo frames in the shape of birds and beasts, and, especially on this evening, the 15th of the 1st moon, to perambulate the streets and yamens. The children much enjoy this Lantern Festival, and enter heartily into the fun. Poorer people take advantage of the festival to solicit alms from the wealthier people. The Buddhist priests, on the 13th of the month, make a tower of bamboos in the temple gardens or enclosure, and each family in the vicinity contributes four lanterns, and these, in number varying from 100 to 300, are suspended aloft in tiers like a pagoda and lit up every night until the evening of the 24th, which is the last day of the New Year festivities, after which life resumes its normal condition.

There are several other customs associated with the first full moon of the year in which women and girls take part and which are observed after sunset.

Walking the Three Bridges (走三橋).

The younger women at this season often get up parties to "walk the three bridges" together by moonlight. Setting out from home they choose a course which enables them to cross three bridges and make a circuit back again to their homes. In this way their cleverness in choosing the shortest route is exercised, and success is supposed to confer additional wisdom and mental alertness. This custom may have arisen out of the belief that leading into the "Fairy World"

(仙人界) or "Western Paradise" (西方極樂世界) there are three famous bridges (西方接引三橋). The first is a red bridge, dazzling bright: he who crosses this is born again into an illustrious family. One must be led across this bridge by fairies, for no man alone could find his way. The second bridge is of gold: cross this and you will be born into a wealthy family. The third is of silver: cross this and you will be born again to a life of happiness and pleasure. At all these bridges a fairy stands with a flag, and decides who is able to cross, and then leads the fortunate ones across.

Another explanation of the origin of this custom of "walking the three bridges," connects it with the three bridges found in the vicinity of the Confucian temples. On ceremonial occasions, only a First Hanlin, or Chinese Senior Wrangler, is permitted to cross the central bridge, a Second Wrangler that on the left, and a Third Wrangler that on the right.

Girls and young women in crossing the three bridges have the hope that they may either marry a husband with a high degree or give birth to sons who will become Hanlins.

There was formerly a custom in Shanghai, which is still observed in the country districts, called "*Feeling into Space*" (摸空) or groping for things in the dark, also called "*Guessing Things by Touch and Sound*" (摸丁東). The girls and younger women in their own homes, or in the homes of their girl friends, or sometimes in empty houses or in temples, where arrangements have already been made, grope in the dark, feeling for objects. When they lay hold of something they try to guess what it is by touch and sound. Whatever they obtain is supposed to indicate what their future fate is to be (後身之結局).

"Seeking the Pumpkin" (尋南瓜).

In the country districts, women who are childless, on the evening of the 15th of the 1st moon or on the 15th of the 8th moon, go secretly by moonlight to the fields, searching for a pumpkin or squash. If they are successful in finding one they take it home rejoicing, believing that a son will be born to them (得子之兆) (綿綿瓜瓞).

"Carrying the Third Maiden" (扛三姑娘).

Another custom observed by girls and young women, especially in the country, from the 15th of the 1st moon until the 24th, is called "Carrying the Third Maiden." She is the goddess of the corner behind the door, the youngest of the three sisters of the God of Wealth (財神). It is supposed that she has the power of making her favourites quick and nimble with their hands and clever in all things that concern the domestic welfare. The following is the usual method of procedure.

A square table is covered with a layer of flour, the seat or throne of the goddess being placed on the same, with lighted candles and sticks of incense in front. The empty throne is first worshipped as a token of respect by those taking part in the ceremony.

The small basket used for washing the daily rice is now taken and placed bottom up, and a woman's hat or head-band placed round it, with paper flowers stuck into it. Suspended inside from the centre of the basket is a long hair-pin, like a hat-pin. Two girls about the age of 10 or 12 now lift up the basket and carry it to the corner behind the main door of the hall, or the principal entrance, and say "Please, San Koo Niang, come and see the red lanterns and drink fairy tea." They then carry the basket to the table. If heavy the goddess is supposed to have come; if light, she has not come.

If enquiry is, made "Are you there?" "Have you come?" the basket will nod in the affirmative three times.

The girls now place the basket over the table, and, as they hold it, it is supposed to move of its own accord and, with the pin suspended from its centre, to trace out the flour figures of various flowers and designs such as are used in needlework. If beautiful and interesting patterns are traced all are happy, believing the goddess regards them with favour and is pleased to teach them. They then ask questions as to their fortunes, and if the reply is in the affirmative the basket gives a sign; if in the negative, there is no movement.

"Establishing the Spring" (立春).

About this period the moveable feast known as "Establishing the Spring" or "*Meeting the Spring*" (迎春) is observed, of which an account was given in my previous paper [published in Vol. 34, page 101]. To this I now add a few notes. Sometimes a real ox (春牛) and boz (太歳) or (芒神) take part in the procession, but more frequently paper figures are used as substitutes. In both cases the two are made the medium of making known to the people the "Astronomer Royal's" forecast of the forthcoming year. First the body of the ox is painted with one or other of various colours, having the following significance:—

Yellow.—Good harvest and a year of good luck.

White.—A wet season.

Red.—A drought; also indicating frequent fires.

Black.—A year of sickness.

Blue.—(靑) By a play on the sound of the word, indicating an unfavourable year for young people (靑年).

Secondly.—The figure of the boz (芒神) or (太歳) is made to indicate the same by his dress,—everything, however, going by the rule of contrary.

If he wears *boots*—the year will be *wet*.

„ *no boots* „ „ *dry*.

„ *a hat* „ „ *hot*.

„ *no hat* „ „ *cold*.

This may not seem contrary to the Westerner, but it is to the Chinese, who wear hats in the winter and not in the summer, and who, in the country at least, remove their boots, made of cloth and easily spoilt, when the rain comes, finding it easier also to walk barefoot on the muddy pathways that do duty for roads.

The explanation of this going by the rule of contrary is given as follows.

T'ai-Sui (太歲) when alive was animated by a spirit of contrariness, doing always the very opposite of what was asked or required of him. He acted in this same contrary spirit towards his parents. When his old father came to die he naturally wished to secure burial in a good dry spot of earth. He called his son to his bedside, and, bearing in mind his contrary disposition, he commanded him to bury him, when he died, in a piece of ground well soaked with wet. When the old man died the son reasoned thus with himself: "When my father was alive I always did the opposite of what he wished me to do. In this I was unfilial. This his last dying request I must not disobey." So he chose a grave in damp soil, where the floods came in the rainy seasons, and thus to the last, true to his innate spirit of perversity, frustrated to the last the wishes of his old father.

"*The Festival of the Flowers' Birthday*" (百花生日).

The 12th day of the 2nd moon is the festival of the "Flowers' Birthday" [already described in Vol. 34, p. 117], when the women and children adorn the flowering shrubs with paper rosettes, and recite verses and prostrate

themselves in token of respect and in hope of a fruitful season.

In the south-east of the native city of Shanghai there is a temple of the "*Flower Gods*" (花神廟). There are twelve Flower Gods in all, each presiding in turn over one month of the year, as the twelve different flowers are in season, as follows:—

- 1st month, the Plum (梅花).
- 2nd „ the Apricot (杏花).
- 3rd „ the Peach (桃花).
- 4th „ the Rose (薔薇花).
- 5th „ the Persimmon (石榴花).
- 6th „ the Lotus (荷花).
- 7th „ the *Balsamina impatiens* (鳳仙花).
- 8th „ the *Olea fragrans* (桂花).
- 9th „ the Chrysanthemum (菊花).
- 10th „ the *Hibiscus mutabilis* (芙蓉花).
- 11th „ the Narcissus (水仙花).
- 12th „ *Calycanthus* or *Chimonanthus fragrans*
(臘梅花).

Each of these flower deities is worshipped in turn by the florists and gardeners, who place a sprig of the corresponding flower in the hand of the God or Goddess, or plant a small tree of the same in the courtyard in front of the temple.

There are three 12th days in all (三个十二):—

1st moon 12th day (做官十二) Mandarin's Twelfth Day.

2nd moon 12th day (百花十二) Flower's Twelfth Day.

3rd moon 12th day (生意十二) Tradesmen's Twelfth Day.

If it rains on any of these days it is unlucky. If it rains on the first, the officials will not make large fortunes that year; on the second, it will be a bad year for flowers; on the third 12th, business people will make small profits.

有利無利看三个十二
有吃無吃看三个十八

[Proverb relating to the 12th and 18th of the first three months; fine weather on these days, propitious; wet, unpropitious.]

These *Twelfth-days* remind us of our own *Twelfth Night*—twelve days from Christmas—and the twelfth-cakes associated with that festival.

Next comes the Great Chinese Festival called *T'sing Ming*, or Pure Brightness (清明), about the end of the 2nd or the beginning of the 3rd moon, when at home and at the grave-side the Chinese worship their ancestors, burning incense and paper money, and offering a sacrifice of meat and drink. The whole period covers twenty days, centreing in the "Ts'ing Ming Day." Many prefer to visit the graves early, as it is supposed that paper money burnt at the beginning of the festival becomes gold, in the middle of the period silver, and at the end brass. The day before Ts'ing Ming all who are able to do so go out of doors and pluck off twigs from willow trees, and bring them home to put up over the doorways. This is a similar custom to that which still exists in England where the catkin, or willow in flower, is used to decorate the homes and especially Churches on Palm Sunday—the willow, in the absence of the palm, doing duty for it.*

The use of the willow seems connected with the idea of mourning, being frequently planted by the graves, especially the weeping-willow, and also with the idea of victory, like the palm. Perhaps the idea of resurrection is the most prominent thought suggested, combining both that

* "Young people go a-palming on the Saturday before Palm Sunday and return with slips of willow, which they stick up in their homes or in the Churches."—[*Chambers's "Book of Days,"* Vol. I, p. 396.]

of mourning and of victory. The use of the willow in this connection is a very natural one, as it is the first tree to put forth its leaves in the spring. This use of the willow evidently goes back a very long way. The custom in China is connected, according to local folk-lore, with a revered hero of the Chou Dynasty, called Kiai Chi T'ui (周朝晉國之介之推), who saved the young prince (晉文公) when his father (晉獻公) was driven from his throne.

When the prince became king he at first forgot his benefactor, who retired to the depths of a forest, having given up the desire for satisfaction in this life, and fixing his hopes on the life to come. When at last the young king was reminded of his faithful protector, he repented of his neglect, but tried in vain to persuade 介之推 to return to Court. Thinking to drive the hermit from his retreat, he set fire to the forest. Kiai Chi T'ui having renounced the world preferred death to flight, and so perished in the flames lit by the hand of the prince whom he had saved from death. In some parts people refrain from lighting fires on this day, thinking it unlucky, because regarded as showing disrespect to his memory. After Kiai Chi T'ui's death, in honour of his memory the people began to pay pilgrimages to his shrine, and these pilgrims used to bring back sprigs of the willow, which grew in the vicinity. Hence the present-day custom of bringing home the willow on the eve of Ts'ing Ming, suggesting to all, at this great festival of the honoured dead, a spring-tide promise of life after death.

Festival of the Hungry Ghosts (出巡孤魂).

It is on this Ts'ing Ming Day and on the 15th of the 7th moon and the 1st of the 10th moon (the 15th of the 10th in the country) that the Chinese in this part observe the "Festival of the Hungry Ghosts," which custom and its

origin (明朱太祖起) has been so frequently described that I need only refer to it here. On these days the "God of the City" is carried in procession, followed by a host of people—men, women and children—dressed in red clothes, representing prisoners (做犯人) who are condemned to suffer the death penalty, with hands manacled and with chains dragging their feet. All have been sufferers from severe illnesses, which have, it is supposed, been sent as a punishment for their sins, and they are now doing penance in fulfilment of vows promised on their behalf during their illness by friends and relatives.

Establishing the Summer (立夏).

This is a moveable feast, varying in date from the 3rd to the 5th moon. On this day everyone who can procures some new season's fruit to eat, such as cherries or plums. They also make yeast cakes (酒釀餅) and partake of small sea-snails (海絲), which are supposed to give clear eyesight.

Another custom is for all the members of the family on this day to weigh each other and compare their weights with those of the previous year. This weighing is said to be efficacious in warding off cholera and other summer complaints.

The Feast of the Summer Solstice—the 5th day of the 5th Moon—(called 端陽節, 天中節 or 端午節). The chief observances of this day are in connection with the *Dragon Boat Festival* (龍船節), which is said to have had its origin in the death of K'ih Yuan (or Kuh Yüen) (楚國大夫官屈原), a poet and statesman famous for his virtues, who drowned himself near Changsa, the capital of Hunan, about 450 B.C., because, through the plottings of his enemies, he had lost the favour of his prince. Ever after, as the anniversary of his death has come round, he

has been kept in memory by the people, who mourn him in this "Dragon Boat Festival." These boats, gaily dressed with flags, go in procession along the waterways, each with its band of music. Racing is indulged in between the boats, and enormous crowds gather to witness the sight. Little three-cornered rice-balls (or in the north millet-balls) with dates inside, wrapped up in flags gathered from the river-side, are thrown into the water as a sacrificial offering (角黍 or 粽子). Each family on this day feasts on these rice-balls, and friends exchange them as gifts with each other. Another idea connected with the 5th day of the 5th moon is that it is a day full of deadly influences. It is at this season that the spirit world lets loose an army of sprites and spectres, demons and vampires (妖魔鬼怪) who, on this day, are permitted to visit the upper world. Spirits that have the power of assuming the form of human beings or animals at this time resume their original condition.

The five poisonous things (五毒) snakes, scorpions, centipedes, toads, spiders, also at 1 o'clock come out from their lurking-places, quickened into new life by the great heat.

Small children, as a cure for colic, or as a preventive of cholera, have their one garment of the hot weather, a close fitting apron, worked with figures of these five poisonous things (called 五毒肚兜).

On the 5th day of the 5th moon then the upper and lower worlds alike send forth baneful influences to harm humankind. To avert these all the efforts of the people are on this day directed. The most potent charm is orpiment, or yellow sulphide of arsenic (called in Chinese 雄黄). A thick yellow paste is made from this chemical, and the faces of the children, the doorways and walls are freely daubed with the mixture. The children, poor little things,

are a sight fearful to behold, and one does not wonder that even evil spirits are supposed to be frightened off by this use of so potent a charm. Usually the character for "king" (王) is made with the yellow mixture on the children's foreheads. This is explained as signifying the "king of the beasts," the tiger (not the lion), the fiercest of animals, who is supposed to take under his protective care all children who have his name on their foreheads.

Another potent charm, and antidote of poisons, is a herb called the 艾蓬, or the *Artemisia Moxa*, a bitter root used in dyeing.

In connection with the belief that the *Artemisia* is an antidote against poison, the Chinese say that a pheasant invariably builds its nest over or near to this plant, to protect its eggs and young from snakes. It is said that if a snake approaches anywhere near this plant it dies.

Just at the deadliest time, on the 5th of the 5th moon, from 12 to 1 o'clock, some of the root of this plant (艾蓬 艾絨) and also some Orpiment (雄黃) is burned in front of the doorway, as the noxious fumes keep off all evil spirits and other baneful influences.

Onions and garlic also, on this and other occasions, are eaten to keep off evil spirits, the scent of which is said to cause these devils to fall down overpowered and helpless. [One might ask if the all too common use of garlic by the Chinese, the odour of which is so much disliked by Westerners, has its origin in an endeavour to keep at a distance the "foreign devils."]

On the 5th of the 5th moon almost every doorway and bed is protected by a charm consisting of three kinds of green stuff already mentioned, viz.:—

(1) 菖蒲 (Ch'ang p'u). The Calamus (*Acorus Calamus*), the sword-like leaves of the sweet flag, hung up crosswise in the shape of a sword (called 蒲劍—"flag" sword).

(2) 艾絨 or 艾蓬 (Ai jung). The mugwort, or *Artemisia Moxa*, used as a counter-irritant, for cauterisation, etc., also used in making red ink paste for seals. This is said by some to represent a flag, by others a rope to drag away prisoners.

(3) 大蒜頭 Garlic-bulb, efficacious as mentioned above, because its strong scent is harmful to the spirits.

The doors and walls are daubed with streaks of *Artemisia* paste as a protective remedy.

A paper charm (天師符) is stuck over the doorway of the guest-room, with the Seal of the Taoist Pope (張天師) *Chang T'ien Shih* or the portrait of Chung Chin Shih (鍾進士) or Chung K'uei (鍾馗). *Chang T'ien Shih* is the spirit of the first Taoist Pope, which is supposed to pass into and possess all the Taoist Popes in succession. All the spirits and demons are his subjects, and to have his protection is to ensure safety from spiritual and malignant foes.

Chung K'uei, with the fearsome face, is a spirit from whom all the devils even flee. The story goes that a scholar of the third degree in the Sung Dynasty was about to proceed to the Hanlin examination. The night previous to the examination a demon suddenly caused his face to be so changed that it became a thing fearful to look upon. As a consequence he was not allowed to enter into the emperor's presence to be examined. One can well understand that such a sad ending to his ambition caused this scholar to be furious against the race of demons who had wrought him such harm. The tradition is that he entered upon a crusade to exterminate these foes of his, and would, whenever possible, catch and devour them. Thus the people invoke

the aid of his spirit to protect them from the demons, especially on this day, when they have power to work out their evil designs on men. Another account of the origin of Chung K'uei runs as follows. There were two friends, renowned scholars, Chung 進士, a *Ching Shih*, or scholar of 3rd degree, and Sung, an official 鍾荀. Chung died, and his two sons prepared no ancestral temple in their father's honour, but proceeded to build a mansion for themselves to live in. One night the father's friend, Sung, painted a life-like portrait of Tsoong, on the door of his sons' new house. On seeing this in the morning they were nearly terrified to death, believing that the spirit of their father had come to punish them for unfilial conduct. They there and then determined to make their new house the family ancestral temple. The people when explaining why they put up Chung's portrait to frighten away demons say 鍾大人嚇殺活小鬼 ("The great man Chung frightened to death the little live devils"). This phrase is used against those who lose their boldness before the official in the yamen, or of a son who trembles in his father's presence, but is bold when his father is away. Hence the phrase 嚇來像小鬼能 ("affrighted like the little devils").

On the 5th day of the 5th moon there is also a custom for women to take a number of very fine silk threads of five different colours and make them up into a charm (絨符) against the *five poisonous influences*. This charm is stuck into their head-dress.

About this time there is a day called the 天赦日 ("Day when Heaven forgives sins"). The more devout older women obtain from Buddhist or Taoist priests little coins or charms of gold or silver, brass or wood, called 天赦牌 ("The tablet of Heaven's forgiveness"). Sometimes they are shaped like locks. These are stuck into their head-dress or

round the necks of their children, and prayers for the forgiveness of heaven for their sins are earnestly offered up.

In addition to the "Tablet of Heaven's forgiveness," a proof of free pardon in case of spirits or devils attempting to arrest the wearer, they also wear a 錫杖簪 "pewter-wand" hair-pin, which can be used to 撬開地獄門 prise open the prison-door in the lower regions in case of failure to escape arrest.

7th day of 7th Moon 七夕 Seventh Night 巧日 Lucky Day. We now come to the seventh day of the seventh moon, the day sacred to the two stars the *Herdboy* and the *Weaver*, in the constellation of *Aquila* and *Lyra* respectively. On this night these two stars are nearly equidistant from the zenith at midnight. The popular story of the separation of the lovers by the Milky Way, or River of Heaven (天符), is well known. Once a year, on this evening, they are allowed to meet. The magpies render help by spreading their wings and thus making a bridge for the herd-boy to cross the river to meet his true love. In some places these stars are on this evening worshipped by the women, who hope to have similar good luck and the power of being equal to emergency.

An old custom in connection with this day is to "*Pray for Skill in Needlework*" (乞巧)*. The women take rice

* A Tang dynasty scholar wrote the following lines in connection with this custom :—

云詩夕七入唐

梭金弄女織邀須 何若意牛牽會未
多已巧間人道不 巧間人與乞年年

Why long we for the cow-boy festival?
To invite the spinster of the golden shuttle,
Each year praying for skill in our (needle)work,
Lo our skill becomes incomparable.

flour, make it into a paste, and then shape it to represent flowers and animals. These are boiled in oil and are then stitched together into a chain with needle and cotton and eaten one by one (called 酵). This night is regarded as a fortunate one,—as the mind thinks and desires, so one can obtain one's wishes, and shapes formed both in the mind and in the pastry can be realised in actual life.

At night also, in the moonlight, they try to thread a needle, holding it up to the light of the moon or placing it on paper or floating in water. If at the *first* attempt they succeed in threading the needle, they regard it as a prophesy of great good luck, and that they will be clever in all emergencies.

On the 15th of the 7th Moon is observed the second of the three festivals, when the God of the City comes out in procession, followed by his prisoners, and when the "Hungry Ghosts" are provided with ample paper "pocket money" by the officials. This day is called the 中元節 *Middle Festival*. At the three festivals 上中 and 下元節 the Spirits of the District (本縣鬼) who have no one to sacrifice to them are provided for. At the 中元 or Middle Festival, which extends over a considerable part of the month, the spirits of strangers (外縣鬼) or (野鬼) are appeased by sacrificial offerings, and exorcised and expelled, especially by the Buddhist or Taoist priests. This custom is called 打醮. Masses are said for the souls of all who have met with death by sword, fire or water. The boat processions on the Whangpoo at Shanghai, when paper money is thrown alight on the water, and sometimes also rice, meat and vegetables, to the accompaniment of the beating of gongs and firing of crackers, are a familiar sight to all residents here (施食) (超度亡魂).

The Mid-Autumn Festival (中秋節) falls on the *15th Day of the 8th Moon*. On this evening the people worship the North Pole Star or Dipper (peck measure) (秤斗會), the centre of the starry system around which all the stars revolve (拜北斗). This star with the South Pole Star is supposed to have the power of determining the length of a person's life, and so the two Pole Stars are worshipped by the people in hope of attaining long life. A structure of incense, shaped like a Chinese dipper with a tower-like structure in the centre (called 香斗) is placed in the open court of the house, or outside the main door, or in some cases at the foot of a bridge, and burnt slowly to the accompaniment of much sounding of gongs and drums. This is called "worshipping the old father and mother Pole Stars" (拜賀斗公斗母), the North Pole being regarded as the male and the South as the female. The 8th moon, which is known in England as the "harvest moon," is peculiar in that it rises for several days in succession, about full moon, at approximately the same time, rising too just as the sun sets and setting as the sun rises. It is therefore not strange to find that there are special observances at the middle of the 8th moon (八月半) in connection with moon worship. An offering of moon-cakes (月餅) is placed before the Dipper of Incense (香斗) mentioned above. These cakes are flat and round and are made by the confectioners of flower and sugar with dried fruits inside. Each member in every family partakes of these, hoping that the family will be like a globe, an unbroken circle (團圓月), like the full moon.

9th day of the 9th Moon (重九節 重陽節).—This day is called the *Double Nine Festival* or the *Double "Yang" Festival*. It is also known as the *Festival of Ascending the Heights (登高節)*. On this day, following an old custom, the people climb some high hill. Failing a hill, in Shanghai

the people go to some elevated place, as a grave or a high building. The lofty tea-shops in the Foochow Road answer this purpose very well and also the artificial hill in the tea-gardens behind the city temple in the native city of Shanghai. This custom is said to have had its origin as follows. A certain man, when about to become a fairy or an immortal (仙人), told a friend of his that on the 9th day of the 9th moon some calamity would overtake him and his family unless they escaped on that day to some elevated spot. He obeyed the advice given him, and with his whole family sought safety on a high mountain. On the following day, when the family returned to their home, they found all the dogs and chickens dead; some mysterious and deadly influence had exerted its baneful power over them. From this time all who can have tried to escape to some hill on this day.

There is a certain herb 茺萸 *Cornus officinalis*, a sort of dog-wood, the seeds of which are used as a cough tonic, which is most efficacious when gathered on this day, the 9th of the 9th moon. Some of this plant is also gathered by the persons "ascending the hill," and on arrival at the summit it is stuck into the ground. Before descending each examines his plant, and he whose plant is the least withered will, it is supposed, be the most robust of the party on the feast day of the following year. There is a curious custom in Shanghai, due I expect to the difficulty caused by the absence of high hills. 重陽糕 Cakes of glutinous rice are made and eaten on this day, and the custom is known as "Chuh kau" (吃糕), a play on the similarity of sound in the two words 高糕. Eating these cakes is supposed to be as efficacious as ascending a high hill. Words truly are most potent in China. 唐詩云 滿城風雨近重陽. It is a common saying that within a few days of this time there is sure to be a great deal of wind

and rain, fulfilling a prophecy made in the Tang Dynasty, "The whole city will be full of wind and rain about the time of the Double Yang Festival."

10th Moon 1st Day (十月朝) the third and last of the three festivals called 三巡會, or the "Feast of the Hungry Ghosts." In the country near Shanghai it occurs on the 15th of the 10th moon.

12th Moon 8th Day (十二月初八日臘八). The 12th month is called Lah Yueh 臘月, or the "Sacrificial Month." On the 8th of the moon the people partake of rice-soup with eight different kinds of vegetables in it (called 臘八粥). This day was formerly observed as a fast, and all flesh food was forbidden. The fast was in preparation for the close of the year, when the Kitchen God is supposed to go up to the Ruler of the Heavens to give in his report of the family during the year.

We now approach the end of the Chinese year. Connected with the New Year's Eve customs are, first, 灶君上天个日子 the Kitchen God's Ascension to Heaven on the *12th Moon 23rd or 24th Day*, about 9 or 10 in the evening. During the day a paper sedan chair is prepared, and in the evening candles and incense are burnt. The cakes (圓子) already referred to under 15th of 1st Moon, and the sticky sweet stuff, in shape like a shoe of silver (元寶糖), are now placed before him. As these are both sticky substances it is hoped he will eat of them and be unable to open his mouth to speak ill of the family. His paper image is now placed in the sedan chair and burnt outside in the open. The 茨菇 a water tuber (*Tulipa Edulis*) is also put before him, as the sound in the Shanghai dialect is almost the same as 是个 the words for "Yes." So that, as the explanation goes, if the Ruler of Heaven asks the Kitchen God if the people are good,

he will answer "Yes." If the question is put in the negative, "Are the people bad?" then the sticky stuff given to the Kitchen God will prevent him opening his mouth.

From the 20th to the New Year's Eve is the great season when the people worship their ancestors, and these ceremonies bring to a close the Chinese year and the different festivals and customs which continue to be observed now as they have been through many many generations of the past.

Through all the months and days of the years as they pass we must not forget that there are countless other beliefs and customs which form the small links binding the great links together into one strong and solid chain.

I must now mention a few of these.

Luck, Good and Bad (好運氣歹運氣) and *Taboos* (諱忌). As we all know, *Good and Bad Luck* play a most important part in the thought and life of the people. Recently, in visiting the wards of the Shantung Road Hospital, Shanghai, I was speaking to a man who had been brought in with a broken leg. On enquiry I ascertained that his injury was caused in a brawl arising out of a quarrel about 5 cash. The man, however, said: "It was my bad luck that caused my leg to be broken; it was fated and therefore unavoidable."

The ring which we often see in a child's ear is in many cases put there to keep off bad luck.

So with the lock called the 100 Family Lock (百家鎖). The parents of a small child who, according to the fortune-tellers, lacks a good destiny, take a paper bag (*foong de*) to 100 different neighbours, begging one or two cash from each. From these they make a chain and lock which is put round the child's neck and kept there until the child is seven or

eight years old. The child is said to be under the protecting influence of 100 families.

If in getting up in the morning you hear a magpie's cry, you are bound to have good luck during the day.

If you hear a rook crying caw! caw! it foretells bad news. If you hear a rook cawing as you are just going out of the door from home, turn back at once if you would avoid ill fortune.

A dove or pigeon cooing foretells rain. A cock crowing in the evening foretells fire: you must be on your guard!

It is unlucky to sit on a chair upon which a bad man has recently sat, *his* evil deserts will fall on you.

If a cock flies on to the roof it is bad luck. If it escapes to a neighbour's roof and is captured and put in their cooking pot, they will still look for an apology for the harm done them.

Sometimes the twittering of the nine-headed bird (九頭鳥) is heard at night. It is a bird of ill omen. One neck is headless and drips with blood; if a drop falls on to any roof, either a fire or some other calamity will result. You must not mistake the twittering of this night-fowl for the twittering of devils, which it is said to greatly resemble.

There is also a bird called the 搖鈴鳥 the (Bellringer), which makes a noise like the ringing of a bell. The popular notion is that it is unlucky if you hear this bird, as it is ringing your death bell.

If *rats* bite holes in anyone's clothes or hats, some calamity will shortly follow.

It is supposed that a rat has a kind of second sight, which enables it to know when it can come out from its hole and escape danger. In coming out it sometimes knocks its head,—it then loses this power, gets bewildered and may then be caught.

If *rats* are heard making a noise at night like the counting of money it is very unlucky, as it is unlucky also to see a *snake* just coming out of its hole. If a *goat* enters a house someone in that house will shortly die, but if a strange *cat* enters a house that family will become rich. If you wish to adopt someone else's cat or kitten you must give some salt in exchange, then they will remain in their new home. You must also make it go round the leg of the table several times. To meet a *dog* or a *cat* with a WHITE TAIL is most unpropitious. If a *dog* sleeps with its head on the threshold of the door, it must at once be driven away or the head of the house will meet with calamity. If a *dog* is restless and barks much at night, or if, whether in the daytime or nighttime, it scratches on the ground, the family owning it will lose one of its members by death. If a *dog* or a *snake* bites anyone, this is regarded as a punishment for sins committed in a previous stage of existence. To meet a *Buddhist* priest or nun on the road, especially on first going out in the morning, is unlucky, and all are much vexed when this happens to them. You must spit on the ground in passing, otherwise no business you undertake can be successful. It is also unlucky to meet a coffin (棺材) on going out from your house. If you meet one you should say 財餉 *Se Shang*, or *Fa Dzai* (May I make wealth!), and the unpropitious influences will be averted. You should try to avoid going to a house where there is mourning; this also is unlucky. If you do visit such a house, on returning you should light straw on the threshold of your house and step over the fire, thus cutting off the 晦氣 (bad luck or evil fate). When a person dies, a corn measure is frequently put on the body of the corpse, lest it should get up on to its feet and become a *jangss* (vampire). It is unlucky for a spider to pass over one's body when one

is sleeping. Some say that there is the spirit of a dead person in every spider. It is also unlucky to borrow a light, oil, tinder and flint or candle on the days of the 1st and the full moon: if one forgets this and asks for the loan of such things the person asked will show signs of displeasure. On these days too it is said to be unlucky to borrow money or to quarrel. No good luck can come to those who cook beef in their kitchens, but those who refrain from doing this are immune from plague. It is also rash to chop onions and garlic on the kitchen brick range (竈頭). As this is unlucky, so also is it to put the sancepan cover or lid on crookedly, it should be in a line with the range, and not pointing to the chimney. If the snuff of the wick in a candle or lamp suddenly falls apart, there will be some "quarrelling," but if a round pearl-like knot is seen on the snuff of a candle or a lamp, that is a sign that there will be guests on the morrow. The twitching of eyelids foretells the coming of some calamity. Sneezing, flushing of the cheeks, and burning of the ears indicate that someone is speaking ill of one. The efficacy of the broom (掃帚) was well known to western witches, and it is known and used here in our midst to-day. The adornment of twigs on the top of scaffold-poles when new houses are being erected are probably related to this superstition. With small children up to the age of, say, four years it is very customary for parents to put a broom upside down against the mosquito-net or bed-curtains, to keep off evil spirits from them; a knife or mirror, metal or glass, is also suspended to children's clothes, to protect them against evil spirits. These mirrors are also hung over the bed and on the door, for the same purpose.

The first time a baby laughs or speaks the people say the "Fairy Midwife" is teaching the child (天生婆婆在告他).

The first time a child is taken by the mother to her old home, some soot from the domestic hearth, preferably the copper, is rubbed on the child's nose, to keep off evil spirits, and especially with the hope that the child will hereafter become attached to the mother and the mother's family.

Medicines, Sickness, etc.

There are many superstitions in connection with sickness, of which I have time now only for one or two.

In case of bloodshot eyes it is usual to burn *red* beans in the oil lamp at night, as you thus consume red, and restore the eye to its normal condition.

When a patient's mind wanders and he is incoherent in his speech, it is supposed that an evil spirit is in possession of his body, and charms must be used to drive it out. In the women's ward of the Shantung Road Hospital Shanghai, last year such a patient when lightheaded was found with a number of Christian books in a circle round her head—the New Testament, a hymn book and the Catechism and some tracts,—a new and, it was thought, a most efficacious charm.

For *ague* you must beg a Taoist charm or incantation and hide it in the hair at the back of the head.

For a rash on the face or body, make a circle of lime, place the person inside, put two reeds on the ground, and, after reciting prayers and incantations, take a knife and cut the reeds into four pieces, and the sickness will be arrested.

When your leg or arm "goes to sleep" you should take a stick of straw, or a splinter of firewood, or a piece of used lampwick and put it across the bridge of your nose,—this is an infallible cure.

If in boat travelling it is rough and you feel sick, you may cure yourself by secretly drinking a little water dropping from the punting pole. This is the Chinese "Brush." The effort to perform this feat very naturally would make you forget your sickness.

A doctor's prescription ought always to be folded up with the writing outside,—this custom is followed by all.

Whilst medicine is being prepared by cooking over the fire, if anyone lights a spill from the fire the sick man who afterwards takes the medicine will get worse. Most important of all:—Care must be taken to place on the cover of the saucepan, in which the medicine is being boiled, a knife or a pair of scissors, lest the devil should put his finger into the pot and stir it round.

In Memoriam.

Rev. Joseph Edkins, D.D.

At the time of his death on Easter Sunday, April 23rd, 1905, Dr. Edkins was the Vice-President of this Society, as he had been for several years. His connection with the Society dated from its organization, in which, together with Mr. Alexander Wylie, he had been one of the prime movers. Even before the organization of this Society he had been one of those who had organized in 1857 the Shanghai Literary and Debating Society and had been elected as its first Secretary. The Royal Asiatic Society of North China is the direct outgrowth and successor of the earlier Literary Society. In his death the Society loses the last link which bound it to the original members, and it is not too much to say that Dr. Edkins had no superior in the amount and value of the work done in the interests of the Society.

In the first volume of our Journal is a contribution from his pen on "A Buddhist Shastra, Translated from the Chinese." This was a paper which had been read before the Society, November 17th, 1857. In the following year he read a paper on "Notices of the Character of the Writings of Meh Tsi," and in 1859 one on "A Sketch of the Taoist Mythology in its Modern Form." Thus in the first three years of the existence of this Society Dr. Edkins gave evidence of the work which he continued during his long life in the investigation of the Three Religions of China. He has made a large number of contributions to the Journal, chief among which have been the following:—"Sketch of the Life of

Confucius," "The Growth of Language," "Areas of Races," "China Thirty-five Centuries Ago," "What did the Ancient Chinese know of the Greeks and Romans?" His latest contribution was in the last Journal, on "Kwo Ts'i-yi." In the discussion which follows the reading of papers at the open meetings of the Society he usually took part and very often threw light on subjects of which it was not previously known that he had any acquaintance. These discussions showed even more clearly than the writings of Dr. Edkins the wide range of subjects which had been included in his reading and showed also the retentiveness, if not always the accuracy, of his memory.

The work by which he will be remembered will be his patient investigation into the religions of China and his study of the language of China in relation to other languages. In the former, his investigation centred chiefly around Buddhism, and in the work on "Chinese Buddhism" Dr. Edkins made a lasting and most valuable contribution to the understanding of the Northern School of Buddhist thought. In his study of the language of China he prepared several volumes for the use of foreign students of the Chinese language, but his chief aim was to establish a connection between the monosyllabic language of China and the polysyllabic languages of western Asia and Europe. In "China's Place in Philology" Dr. Edkins set for himself the elaboration of the proposition that the languages of Europe and Asia have a common origin. In order to establish his theory his studies extended to most of the languages of Eastern Asia and included the various dialects of Chinese. In undertaking the study of the Mongolian language he expressed the opinion that it gave him "the opportunity of tracing the connection between Chinese and that language and of examining how far it may be regarded as a missing link between Chinese and the polysyllabic speech of Western Nations." It is only fair to say that in his philological theories Dr. Edkins stood almost alone, and that very little sympathy, sometimes even very little patience, was shown to them by other scholars whose study of the Chinese language itself had been perhaps more thorough than

that of Dr. Edkins. However, it must also be said that in combining a knowledge of Eastern languages—of Hebrew, Persian and Sanskrit—with a knowledge of the modern languages of Europe, Dr. Edkins perhaps was foremost in his generation. The vast scope of his language studies made them all more or less superficial, while at the same time it made it possible to him to make philological comparisons which would have been impossible to anyone else. Whatever may be the final opinion of the philological theory advanced by Dr. Edkins, no one can withhold from him the highest tokens of respect for his life-long study of Eastern languages and his devotion to the propagation of his ideas. His opinions have often been challenged by our foremost sinologues, such as Prof. Giles, Prof. Hirth and Mr. Kingsmill, but Dr. Edkins was always able to give some reason for the faith that was in him.

Dr. Edkins was an Honorary Member of the Royal Asiatic Society of London and made many contributions to its Journal, among which were "The Yih-king of the Chinese as a Book of Divination" and "The Nirvana of the Northern Buddhists." He was also a member of the Ethnological Society of Japan and of several other learned societies. He continued his work until within a few days of his death. His long life of fifty-seven years in China was filled with an uninterrupted zeal for his studies and a continuous contribution to the world's knowledge of this Empire.

PROCEEDINGS.

The Annual General Meeting of the Members of the Society was held in the Society's Library on Thursday evening, June 22nd, 1905, the President, Sir Pelham Warren, K.C.M.G., being in the chair.

The CHAIRMAN, in opening the meeting, said:—Before proceeding with the business of the evening I have a few remarks to make by way of introduction. First of all, I wish to say, and I am sure you will all agree with me, that we deeply deplore the death of Dr. Edkins. The Society has, since its last General Meeting, suffered a great loss by the death of Dr. Joseph Edkins, one of our Vice-Presidents. Dr. Edkins was one of the original founders of the North China Branch of the Royal Asiatic Society, and was the first Secretary when it was organised on October 16th, 1857. Dr. Edkins was also Hon. Member of the Royal Asiatic Society, London. His contributions to the Journal have been numerous and valuable, and he was always one of the most prominent Members of the Society. I wish to take this opportunity of expressing our deep regret at his loss and our sincere sympathy with his widow.

A considerable amount of work has been done by the Council during the past winter. The Library has been put in order and re-arranged. A specialist has been employed in the Museum for four months, but, though much has been done, much still remains to be done before the Museum is in thorough order. Plans have been drawn up for the proposed new building, but it seems doubtful how we shall obtain the funds necessary for its erection.

Eight public meetings have been held and several interesting papers have been read. Mr. Davidson's lecture on the Head Hunters of Formosa, which was repeated by special desire, and Dr. Arthur

Smith's lecture on the present situation in China, drew the largest audiences known at our meetings for some time. October 16th, 1907, will be the Jubilee of the Society, and it is hoped that we shall by that time be in a better building and have a large meeting to celebrate it. In conclusion I beg to express the keen appreciation of the Council of the work done by the Secretary, Mr. J. C. Ferguson, who has been indefatigable in his endeavour to promote the interests of the Society. [Applause.]

The HON. SECRETARY, Dr. John C. Ferguson, presented the following Report:—

"During the year six meetings of the Council have been held and much important business has been transacted. The condition of the Library has received the attention of the Council, and steps have been taken to add to it such volumes as will bring it up to date; the Museum has been overhauled, and a paid assistant has devoted four months' work in cleaning up the specimens; necessary repairs have been made upon the buildings, the gas fixtures have been renewed and water laid on the premises; a special committee has had under consideration plans for a new building; and much necessary work has been done in clearing up the Society's claim to our property.

"Seventeen new Members have been added to the Society:— Messrs. Gustave Moyerson, J. A. Arnold, H. T. Harding, J. C. Shengle, M. B. Zerener, N. G. Perkins, G. F. C. Cooper, J. B. McKinnon, C. A. Frieswyk, C. Clementi, R. A. Goodcell, F. L. Bessel, H. W. Brazier, F. Anderson, Gerald Kingsmill, F. H. Hiscock and Rev. F. Ohlinger. Mr. T. W. Kingsmill was elected an Honorary Member.

"The Journal for 1903-1904 has been published in an edition of 700 copies and contains very interesting contributions.

"Eight public meetings have been held, including two lectures which attracted much attention. On March 2nd, 1905, Consul J. W. Davidson delivered an illustrated lecture on the 'Head Hunters of Formosa,' in the Society's Hall, which was filled to overflowing,

more than a hundred people being unable to gain admission. This lecture was repeated in the Union Church Hall, March 9th, and this large hall was filled with an appreciative audience. On June 15th, Dr. Arthur Smith lectured on 'The Present Situation in China,' in the Masonic Hall, which was crowded. These lectures have perhaps drawn larger audiences than any ever given under the auspices of the Society. Other papers have been: November 17th, 'Chinese Botanical Notes,' by T. W. Kingsmill, Esq.; December 15th, 'The Irrigation of the Chengtu and beyond,' by J. Vale, Esq.; February 16th, 'Java,' by J. Mencarini; April 20th, 'History of the Loochoo Islands,' by Prof. Chas. G. Leavenworth, M.A.; June 1st, 'Shanghai Folk-lore,' by Rev. Ernest Box, M.A.

"The Society has lost by death one of its most active and distinguished Members, Rev. J. Edkins, D.D., who was one of the Vice-Presidents. Appropriate notice of the great work of Dr. Edkins is to be taken by the Society.

"The Municipal Council has made a special grant for the year of Tls 500 to help in the overhauling of the Museum."

THE following Report and Statement of Accounts was presented by the HON. TREASURER, Mr. J. West:—

"I have now to present a Statement of Accounts made up to the end of May 1905.

"A falling-off of \$335 has occurred in Members' subscriptions as compared with last year, but this may be partly accounted for by the delay in publication of Vol. XXXV of the Journal; and it is hoped that this matter will be righted during the current year.

"A special grant of Tls. 500 has been made by the Municipal Council, and this sum has been credited in the Society's account against various extra expenses connected with the Museum.

"*Shanghai Museum*.—Expenditure on this account has been practically the same as last year, but owing to the earlier closing of the accounts the usual grant from the Municipal Council has not yet been received; this accounts for the credit balance being

only \$2,031.88, as against \$2,663.32 last year; the difference in these two amounts will no doubt be adjusted during the current year.

"The thanks of the Council are again due to Mr. A. W. Danforth for his kindness in auditing the accounts."

J. WEST,
Hon. Treasurer.

SHANGHAI, 22nd June 1905.

CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY IN ACCOUNT WITH
THE HON. TREASURER.

RECEIPTS.		EXPENDITURE.			
	cts.			\$	cts.
To Balance from last year ...	690 48	By Municipal rate ...	...	46	51
" Subscriptions, Ordinary Members	500 00	" land tax	...	44	15
" Rent for use of rooms ...	181 50	" Gas \$100.98, Coal and Wood \$17.30 ...	...	118	28
" Shanghai Museum for one year, 1904, Tls. 260	342 93	" Salaries \$222; Wages, Native, \$49 ...	...	271	00
Return of fire premium ...	13 60	" Water \$4; Bookcases \$224.65 ...	...	228	65
" Municipal rate ...	28 25	" Postage \$46.75, Binding \$130 ...	...	175	75
Municipal grant, special, Tls. 500 ...	685 87	" Repairs to Buildings ...	...	216	73
Account sales net proceeds ...	75 05	" New Year's Gratuity ...	...	7	00
Interest on Current A/c to 31/12/1904	27 56	" Gasittings \$100.17, Advertising \$71.02 ...	...	171	19
		" Interest, Recreation Fund ...	...	34	34
		" Fire Insurance ...	...	6	18
		" Stationery ...	...	34	15
		" Rent Union Church Hall ...	...	26	00
		" Sundries ...	...	2	00
		" Printing, Binding, etc. Volume XXXV ...	...	568	50
		" Credit Balance forward ...	...	594	81
				2,545	24
				\$	

Compared with vouchers and found correct.

SHANGHAI, 22nd June 1905.

A. W. DANFORTH.

J. WEST,
Hon. Treasurer.

SHANGHAI MUSEUM ACCOUNT.

INCOME.			EXPENDITURE.			
	\$	cts.			\$	cts.
To Balance from last year ...	2,663	32	By Wages, Taxidermist ...	...	438	70
" Work done by Taxidermist ...	125	00	" Sundries, Taxidermist ...	...	31	80
" French Municipal Council, grant Tls. 100	132	80	" Artificial Eyes ...	...	65	81
			" Gratuity, New Year ...	...	10	00
			" Rent for 1904, C.B.R.A.S.	...	342	93
			" Credit Balance ...	...	2,031	88
	2,921	12			2,921	12

Compared with vouchers and found correct.

SHANGHAI, 22nd June 1905.

A. W. DANFORTH.

J. WEST,
Hon. Treasurer.

It was proposed and adopted that a vote of thanks be tendered to Mr. A. W. Danforth for his trouble in auditing the accounts of the Hon. Treasurer.

The Hon. LIBRARIAN, Mr. W. Sheldon Ridge, read the following Report :—

“During the few months that I have had the honour to act as Librarian of the Society I have had little opportunity to do more than realise the fact, stated in the Report of one of my predecessors, that the Library ‘is rich in older works, but almost all the modern standard works are conspicuous by their absence.’

“An attempt has been made to remedy this defect. The Council has made a grant of Taels 100 for purchase of additions, and the negotiations for these are now proceeding. I have to thank the Hon. J. W. Davidson, a Member of our Council, for much valuable assistance in the selection of the limited number of works to be procured with this exiguous sum.

“In addition to this, I have sent out over 200 letters to Members of the Society, both in the Orient and in the Occident, requesting copies of any of their publications not yet on our shelves, and asking them to use their influence with friends who may be authors of works germane to our activities. This eleemosynary procedure has produced a total of 15 replies, mostly of the non-possumus order, and has added about a dozen books and pamphlets to our shelves.

“More substantial progress has been made in some other directions. The congestion in which our Library found itself some six months ago has been relieved by the provision of considerable additional shelving and casing.

“A number of valuable books, which had become useless on account of the worn and dangerous condition of the binding, have been re-bound, and may now be consulted without let or hindrance. A large number of magazines have been bound up, and thus rendered more conveniently accessible and less liable to loss. The number of old and new books thus made accessible is about 50

(representing a still larger number of volumes), and the grant made for this purpose is not yet quite exhausted.

"The opening of the Library for the whole day, in the charge of the Assistant Librarian, is a change that has been much appreciated by the public, and this appreciation increases.

"It is fitting that I should record the loss sustained by the Society in the departure for the home lands of Miss Barchet, whose able services have done much to the efficient ordering of the Library.

"I dare not expatiate on the needs of the Library: they may be expressed under the two words *funds* and *friends*."

The following Resolutions were adopted unanimously:—

1.—*Officers for 1905-6.*

Moved by Rev. Ernest Box, M.A., seconded by Mr. A. W. Danforth: "That the Officers and Council for the incoming year be as follows:—President, Sir Pelham Warren, K.C.M.G.; Vice-Presidents, H. B. Morse, Esq., B.A., and T. W. Kingsmill, Esq.; Hon. Secretary, John C. Ferguson, Ph.D.; Hon. Treasurer, J. West, Esq.; Hon. Librarian, W. Sheldon Ridge, B.A., F.R.G.S.; Hon. Curator, A. Stanley, M.D., B.S.; Councillors, Rev. T. Richard, D.D., J. Mencarini, Esq., Dr. C. Schirmer and C. H. Brewitt-Taylor, Esq."

2.—*The Death of Dr. Edkins.*

Moved by Sir Pelham Warren, K.C.M.G., seconded by J. Mencarini, Esq.: "That the Society records with profound sorrow the death of the Vice-President, Rev. J. Edkins, D.D., on April 23rd, 1905. Having been connected with the Society from the time of its first meeting, when he was appointed Secretary, Dr. Edkins strove faithfully to carry out the high ideals of the Society in research and study of Chinese literature, customs and achievements. His contributions to the Journal have been frequent and have been characterized by a spirit of patient investigation. He has regularly attended the public meetings and also the meetings of the Council. The Editor of the Journal is instructed to have

appropriate notice made of the life and work of Dr. Edkins in the next copy."

3.—*New Building.*

Moved by T. W. Kingsmill, Esq, seconded by J. Mencarini, Esq.: "That the Council be authorized to take steps to provide a new building on the present site for the uses of the Society and to enter into such contracts as may be necessary to secure this end provided that such contracts do not divert the property from the uses of the Society for which it was originally granted by H.B.M.'s Government."

4.—*Anniversary Celebration.*

Moved by W. Sheldon Ridge, Esq, seconded by J. C. Ferguson, Esq.: "That the Council be instructed to appoint a Committee to provide a fitting celebration on October 16th, 1907, of the 50th anniversary of the founding of this Society."

The proceedings terminated with a hearty vote of thanks to the Chairman.

LIST OF SOCIETIES, PUBLIC INSTITUTIONS, ETC.
EXCHANGING PUBLICATIONS WITH
THE SOCIETY.

ASIA.

CHINA-HONGKONG.

Shanghai :

Municipal Council of the Foreign Settlement.

La Municipalité Française.

Statistical Department, I.M. Customs.

Catholic Mission, Zi-ka-wei.

Observatoire Magnétique et Météorologique de Zi-ka-wei.

Rev. Père Heude, c/o The Catholic Mission, Zi-ka-wei.

Peking :

Inspector-General of Customs.

Peking Oriental Society.

Hongkong :

Hongkong Observatory.

"The China Review."

JAPAN.

Tokio :

The Asiatic Society of Japan.

Deutsche Gesellschaft für Natur und Völkerkunde-Ostasiens
in Tokio.

COREA.

Seoul :

The Director, Korean Repository.

INDIA, Etc.

Bombay :

Bombay Branch of the Royal Asiatic Society.

Calcutta :

Asiatic Society of Bengal, 27, Park Street.

Buddhist Text Society.

Colombo :

Ceylon Branch of the Royal Asiatic Society.

STRAITS SETTLEMENTS.

Singapore :

Straits Branch of the Royal Asiatic Society.

SAIGON.

Saigon :

La Société des Études Indo-Chinoises de Saigon.

Publications de l'Ecole Française d'Extrême Orient.

AMERICA.

UNITED STATES.

Boston (Mass.) :

American Folk-Lore Society.

Cambridge (Mass.) :

Comparative Zoology, Harvard College.

New Haven, Conn. :

American Oriental Society.

Washington (Virginia) :

Smithsonian Institution.

U.S. National Museum, Smithsonian Institution.

EUROPE.

AUSTRIA-HUNGARY.

Vienna :

- Anthropologische Gesellschaft.
- K. K. Akademie der Wissenschaften.
- K. K. Naturhistorisches Hofmuseum.
- K. K. Zoologisch Botanische Gesellschaft.

FRANCE.

Paris :

- Société Asiatique.
- Ecole des Langues Orientales Vivantes.
- Société de Géographie.

GERMANY.

Berlin :

- Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte.
- Gesellschaft für Erdkunde.
- K. Preussische Akademie der Wissenschaften.
- Mittheilungen des Seminars für Orientalische Sprachen, Berlin.

Gotha :

- Herrn Dr. A. Petermann's Mittheilungen aus Justus Perthes' Geographischer, Anstalt.

Halle a/Saale :

- Kais. Leopoldino-Carolinische Deutsche Academie der Naturforscher.

Leipzig :

- Deutsche Morgenländische Gesellschaft.

Münich :

- K. Bayerische Akademie der Wissenschaften.

GREAT BRITAIN.

London :

Anthropological Institute of Great Britain and Ireland.
Royal Asiatic Society of Great Britain and Ireland.
Royal Geographical Society.
Zoological Society.

HOLLAND.

Leiden :

Tung Pao, Revue d'Extrême Orient.

S'Gravenhage :

K. Instituut voor de Taal- Land-en Volkenkunde van Nederlandsch-Indië.

PORTUGAL.

Ta Ssi Yang Kuo :

Archivose Annæes do Extremo.
Oriente Portuguer, Lisbon 73, Rua Garrett.

RUSSIA.

St. Petersburg :

Academie Impériale des Sciences.
Imperial Russian Geographical Society.

Moscow :

Société Impériale de Naturalistes.

Siberia (Irkoutsik) :

Imperial Russian Geographical Society (Siberian Branch).

SWEDEN AND NORWAY.

Stockholm :

Svenska Sällskapet för Antropologi och Geografi.

Upsala :

Royal Upsala University.
Sphinx, Revue d'Égyptologie.

NEWSPAPER EXCHANGES.

"North-China Daily News," Shanghai.

"Shanghai Mercury," "

"Ost-Asiatische Lloyd," "

"Chinese Recorder and Missionary Journal," Shanghai.

"Trübner's American, European and Oriental Literary Record."
London.